# Ecclesiastes:

OR, A

# DISCOURSE

Concerning the Gift of

# PREACHING,

As it falls under the

## RULES of ART.

*The Sixth Impression, Corrected and Enlarged.*

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TO THE

# READER.

THis *Diſcourſe was firſt drawn up for my own private uſe, as a* Summary *of ſuch preparatory Rules and Directions, as I was willing to be guided by, in my entrance upon the Miniſterial Employment. Since which, it hath been ſeveral times publiſhed with good Acceptance. But being now out of Print, and the* Stationer *deſirous to venture upon another Impreſſion, I was not willing to let it paſs without a* Review, *for the* correcting *of ſome Corruptions and Miſtakes in the former Edition, and for the making of ſome* Additions *and Enlargements, chiefly as to thoſe parts of it which concern*

I. *The Rules of* Method.

II. *The Account of* Authors.

III. *The* Scheme *of the whole Body of* Divinity.

I. *The former Rules of* Method, *are here made more distinct and more copious, by the addition of several other Heads for Amplification, both in* Doctrinal *and* Practical *subjects.*

II. *There is here some addition to the several kinds of* Authors: *Some of those who are esteemed most judicious, and most useful, being noted by an Asterisk prefixed before their Names; excepting such Authors as are now living, concerning whom I do not take upon me to make any judgment.*

*The Commentators upon the Scriptures, are by some mark or note distinguished, according to*

1. *Their several Ages and Professions; whether* Fathers *of the Church, or other* Ancients: Rabbies, Papists, Lutherans, Calvinists, Socinians, *or such*

*such as are of the* Church of England.

*Amongst the* Fathers *and* Ancients, *I reckon such Expositors as lived before the year* 1500---*to whose Names there is annexed the year of our Lord, wherein they lived or flourished.*

*Those others who are either*

| | | |
|---|---|---|
| Rabbies | *have annexed to their Names the Letters* | R |
| Papists | | P |
| Lutherans | | L |
| Calvinists | | C |
| Socinians | | S |
| English | | E |

2. *The nature of their Works or Comments, whether more*

Brief; *by way of*
- Annotation } *marked* *Annot.*
- Analysis } *marked* *Anal.*

Large; *by way of*
- Question } *marked* *Qu.*
- Com. pla. *or* Serm. } *marked* *Conc.*

III. *The* Scheme *of the whole Body*

*of*

*of* Divinity *towards the latter end of this Treatise, is here ordered in a distinct way from what hath been formerly done by others; By separating those things which belong to* Natural Religion, *from those that are* Instituted, *and depend upon* Revelation; *which I conceive may be of very great use, both for clearing up the true notion of things, and the proper way of* Probation *belonging to them.*

*If each of those Heads in Divinity, enumerated in this Scheme, or at least the chief of them, whether* Doctrinal *or* Practical, *were distinctly treated of in one plain* Method, *with that strength and perspicuity as the natures of things would bear; this might in many respects be of singular use, both for Teachers and Learners.*

*Particularly, it would be a means to furnish a man with the most proper matter upon any subject; for want of which some men are fain to* divert *their Hea-*

*rers*

*rers with little tricks about Words or Phraſes, or to* amuſe *them by pretending to diſcover ſome deep myſtery in every Metaphor or Allegory of Scripture; which are ſuch pitiful ſhifts, as men who underſtand the true reaſon of things, ought to be aſhamed of.*

*The great End of Preaching, being either to* inform *or* perſwade; *This may be moſt effectually done by ſuch rational ways of* Explication *and* Confirmation, *as are moſt fit and proper to ſatisfie mens judgments and conſciences. And this will in all times be accounted good ſenſe, as being ſuitable to the Reaſon of Mankind; whereas all other ways are, at the beſt, but particular faſhions, which though at one time they may obtain, yet will preſently vaniſh, and grow into diſeſteem.*

*The making of ſuch particular Tracts upon theſe ſeveral ſubjects, would be too great a Task for any one man. But if ſeveral judicious perſons*

*would*

*would undertake their ſhares of it, and endeavour to perform it with all poſſible plainneſs, and brevity, and ſtrength, it would be of very great advantage.*

*The Sermons of the Ancient Fathers, are generally upon particular Subjects; and ſo are the Homilies of our Church.*

*In the oppoſite Pages to this Scheme, there is an Account of the ſeveral Authors who treat upon thoſe particular Subjects.*

*The* Latin *and* Greek *Tracts of the Ancient Fathers, and other eminent Writers, are already thus reduced under ſeveral Heads, in* Bolduanus, Draudius, Molanus, *&c. by whoſe direction it is eaſie to find the chief Authors or Diſcourſes in thoſe Languages, upon any particular Subject.*

*The like is here endeavoured for our* Engliſh *Treatiſes; which for their clearneſs and fulneſs in matters of Practical Divinity, are generally eſteemed to be of ſpecial uſe and eminency.*

*And*

*And beſides the mention of particular Tracts, I have likewiſe reduced ſome of thoſe practical Books, which are now of general reputation, and in moſt common uſe, under theſe Heads.*

*This may ſerve (for them who are not better provided) as a Common-place Book for References; to which it will be proper to reduce the Books in their own Libraries, according to the matters contained in them.*

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THis Reverend Author hath Printed three Sermons preached before the King.

I. In *March* 1669, upon *Prov.* 3. 16. *Length of days is in her right hand, and in her left hand riches and honour, her ways are ways of pleasantness, and all her paths are peace.*

II. In *Febr.* 1670, upon *Eccles.* 12. 13. *Let us hear the conclusion of the whole matter; fear God and keep his commandments, for this is the whole of man.*

III. In *March* 1671, upon *Eccles.* 12. 14. *For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.*

# ECCLESIASTES,

## Or the Gift of

# PREACHING.

### SECT. I.

### *The Introduction.*

IT is the end of all *Sciences* and *Arts*, to direct men by certain Rules unto the most compendious way, in their *knowledg* and *practise*; those things of which in our selves we have only some imperfect confused notions, being herein fully and clearly represented to our view, from the discoveries that other men have made after much study and long experience. And there is nothing of greater consequence for the advancement of Learning, then to find out those

particular advantages which there are for the ſhorteſt way of knowing and teaching things in every Profeſſion.

Now amongſt all other callings, this of *Preaching* being in many reſpects one of the moſt weighty and ſolemn, ſhould therefore have its Rules and Canons, whereby we may be directed the eaſieſt and readieſt way for the practiſe of it.

Beſides all thoſe Academical Preparations by the ſtudy of Languages, Sciences, Divinity, with which men ſhould be qualified and prediſpoſed for this Calling; I ſay, beſides all theſe, There is a particular *Art of Preaching*, to which, if Miniſters did more ſeriouſly apply themſelves, it would extreamly facilitate that ſervice, making it more eaſie to them, and more profitable to their Hearers.

There are two Abilities requiſite in every one that will teach and inſtruct another, { Σύνεσις. / Ἑρμηνεία.

A right *underſtanding* of ſound doctrine, and an ability to propound, confirm, and apply it unto the *edification of others*. And the firſt may be without the other: as a man may be a good *Lawyer*, and yet not a good *Pleader*; ſo he may be a good *Divine*, and yet not a good *Preacher*.

Lu. 21. 15. Σοφία. Λόγος.

One chief reaſon why divers men, otherwiſe of eminent parts, are herein ſo ſlow and unskilful; is, becauſe they have not been verſed in this ſtudy, and are therefore unacquainted with thoſe proper Rules and Directions by which they ſhould be guided in the attaining and exerciſe of this *Gift*.

It

It hath been the usual course at the University, to venture upon this Calling in an abrupt over-hasty manner: When Scholars have passed over their Philosophical Studies, and made some little entrance upon Divinity, they presently think themselves fit for the Pulpit, without any farther enquiry; as if the *Gift of Preaching* and sacred Oratory, were not a distinct Art of it self. This would be counted a very preposterous course in other matters, if a man should presume of being an Orator, because he was a Logician; or to practise Physick, because he had learn'd Philosophy: And certainly, the pre-eminence of this Profession above others, must needs extreamly aggravate such neglect, and make it so much the more mischievous, by how much the Calling is more solemn.

Now there are several Treatises of many learned men, both Protestants and others, who have written particularly and largely upon this very subject concerning the *Art of Preaching*; wherein they have laid down such various Helps and Rules, as they from their own practise and long experience have found most useful. Among whom, these are some of the most eminent and common:

Hen. Alsted, *Theologia Prophetica.*
Frid. Balduini, *Institutio Ministrorum.*
Rich. Barnard, The faithful Shepherd.
Bowls, *De Pastore.*
Joh. Clark, *Oratoriæ sacræ συναγωγὴ.*
Lamb. Danæi, *Methodus S. Scripturæ in concionibus tractandæ.*

Hen. Dieſt. *De ratione ſtudii Theologici.*
Des. Eraſmi *Eccleſiaſtes.*
Nichol. Hemingius *De Paſtore.*
Barth. Keckermanus *de Rhetorica Eccleſiaſtica.*
Geor. Lætus *De ratione concionandi ad Method. Anglican.*
Will. Perkins, Concerning the Art of Prophecy.
Caſp. Streſonis *Technologia Theologica.*
*De methodo concionandi*, Anonym. ſaid to be Biſhop *Chappells.*
Jo. Segobienſis *De prædicatione Evangelica.*
Abra. Sculteti *Axiomata concionandi.*
Guil. Zepperus *De Arte* { *audiendi* / *habendi* } *Conciones.*

Beſides theſe; there are above forty other Authors who have writ particularly upon this ſubject, recited by *Draudius* in his *Bibliotheca claſſica*, under the head of *Concionatorum inſtructio*, pag. 132. To which may be added thoſe many other diſcourſes wherein theſe things have been largely handled on the bye, though not chiefly intended. In all which, many learned men have laid down various Rules, which to them, according to their ſeveral *Genius*'s and Obſervations, ſeemed moſt uſeful.

*J. Molanus* in *Bibliotheca materiarum*, under the head of *concionandi munus.*

And we muſt not doubt, but that in this, as well as in all other Profeſſions, every days experience may yield ſome farther advantage, by diſcovering yet more facil compendious directions to furniſh a man for this Calling. And that is the Enquiry which is aimed at and attempted in this following Diſcourſe.

This

This ſervice of Preaching may be conſidered under a double notion; as a { Duty. / Gift.

It is here inſiſted upon only in the ſecond ſenſe, and may be thus deſcribed:

Tis ſuch an expertneſs and facility in the *right handling and dividing the Word of Truth, as may approve us to be Workmen that need not to be aſhamed.*

It doth require both { Spiritual / Artificial } abilities.

1. Such *ſpiritual* Abilities as muſt be infuſed from above, whereby our judgment and affections ſhall be made experimentally acquainted with all thoſe ſacred Truths that we are to deliver unto others. The only way for the attaining of theſe, is by prayer, an humble heart, and a holy life. Jam. 1. 5. Pſal. 25. 9. Joh. 7. 17.

2. Such *artificial* Abilities as are to be acquired by our own induſtry. And theſe are either more *general*, as skill in all thoſe Arts and Languages which are required as prediſpoſitions; or more *particular* and immediate, for the Art of *Preaching*, or making Sermons, to which the chief helps are theſe three:

{ *Method.* / *Matter.* / *Expreſſion.* }

Each of theſe do contribute mutual aſſiſtance unto one another. A good *method* will direct to proper *matter*; and fitting matter will enable for good *expreſſion*.

## SECT. II.

### *Concerning Method.*

BY *Method* I understand an Art of contriving our discourses in such a regular frame, wherein every part may have its due place and dependence; which will be a great advantage, both to

{ Our Selves.
{ Our Hearers.

1. To *our Selves*, and that both for *Invention* and *Memory*. A man may more easily *find out* things, when instead of seeking for them at random, he can have direct recourse unto all those places and heads from whence they may be most naturally collected; and more easily *retain them*, when they are linked together, and not scattered: Method being as a chain, in which if a man should let slip any one part, he may easily recover it again, by that relation and dependance which it hath with the whole.

2. And so for benefit of the *Hearers* likewise, who may understand and retain a Sermon with greater ease and profit, when they are before-hand acquainted with the general heads of matter that are discoursed of. 'Tis but a bad Rule in *Alsted*, at least for vulgar Auditories, when he advises to conceal, and alter the method, for variety sake; *Crypsis dispositionis tollit fastidium auditoris.* This may be true of itching curious Hearers, but not of such as regard their own profit and Edification.

Theol. Prophet. par. 1. c. 10. l. 1.

An

An immethodical discourse (though the materials of it may be precious) is but as a *heap*, full of confusion and deformity; the other as a *Fabrick* or building, much more excellent, both for *beauty* and *use*.

There might be divers kinds of Methods prescribed, according as mens own *fancies*, and the variety of *subjects* and *occasions* shall require. But that which our graveſt Divines by long experience have found moſt useful for ordinary and populous Assemblies, is this of *Doctrine* and *Use*.

This in the *nature* of it, is very easie, and therefore moſt *natural*, being generally applicable unto any subject. In the true *latitude* of it, 'tis as full and *comprehensive* as any other, taking in all such notions as are any way useful and proper. In the *branches* and gradations of it, 'tis very *Logical*, putting *homogeneous* things together; handling generals first, and particulars after.

The principal scope of a Divine Orator should be to { Teach clearly. / Convince strongly. / Perswade powerfully.

Suitable to these, the chief parts of a Sermon are these three; { *Explication*. / *Confirmation*. / *Application*.

Each of these may be farther subdivided, and branched out according to this following *Analysis*.

1 EXPLICATION is either of the

Text, by
- Unfolding difficulties in the sense, for which we are to consider,
  - The Phrase it self, according to the
    - Original, and various Readings.
    - Authentick Translations.
  - The Circumstances of the Text and Context, in respect of
    - Persons concerned in it,
      - Who.
      - To whom or of whom.
    - Occasion of it
    - Time
    - Place
    - wherein it was written.
    - Scope or End of it.
  - The *Analogy of Faith.*
  - Other *Parallel* or like *Scriptures.*
- *Dividing* of the Text in order to the better distinguishing of the chief parts of which it consists.

*Doctrines* deduced from it, by
- *Clearing their inference*, if there be occasion for it,
- *Stating* the true *sence* and meaning of the Subject to be insisted upon. The method of which will be various, according to the different natures of the Subject, whether *Doctrinal*,

*Doctrinal*, namely ſome Propoſition concerning the *Truth* of any thing that we are to know, or believe, which is to be explicated by

- Diſtinguiſhing the chief terms of it, according to their various Acceptions, ſubſtituting a *more uſual* word, for one that is *leſs uſual*; one that is *proper*, for one that is *figurative*.
- Shewing in ſeveral Concluſions, in what ſenſe, and with what limitations each word is to be underſtood.

*Practical*, concerning ſome *virtue* or *duty* to be done, or *ſin* to be avoided. In the unfolding of which, the matters to be enquired after, are the

*Quid nominis*, as to the

- Various *equivocal ſenſes*, wherein the word is uſed.
- *Synonimous Terms*, or ſuch other words as are commonly uſed to expreſs the ſame thing.

*Quid rei*, as to the

- *Cauſes* and *Properties*.
- *Kinds* and *Parts*.
- *Oppoſites* and *Affinities*.

2 CONFIRMATION may be managed in

- *Doctrinal* points, either by
  - *Positive proofs*, whether
    - *Testimony*,
      - *Divine*, from Scripture,
        - *Direct*, Affirmation or Negation.
        - *Evident*, consequence.
      - *Humane*, for such matters as are
        - *Moral*, and suitable to natural reason, by the consent of the most or the wisest of the Heathen.
        - *Instituted*, or points of Faith, by Councils, Fathers, Confessions of Churches, or such particular Writers whose names have obtained to be of authority
    - *Reason*, from some of the nine Topicks, *Cause. Effect. Subject. Adjunct. Dissentan. Comparates. Name. Distribution. Definitions.*
  - *Solution* of such *doubts* and objections as are
    - Obvious.
    - Material.
- *Practical* points, either by

*Positive*

*Positive proofs*, whether
*Testimony*,
*Divine*, from Scripture.
Precepts, or Prohibitions.
Commendations, or Dispraise.
Promises and Blessings, or Threats & Judgments.
*Humane*, in Duties.
*Moral*; by the consent and practise of the wiser Heathen.
*Instituted*; namely, such as we should not have known or been obliged unto, unless they had been revealed and commanded in Scripture, By Councils, Fathers, Confessions, &c.
*Reasons* proving the
*Equity* and fitness of any thing.
*Necessity* upon the Account of
*Duty*
*Interest*, or the advantage accrewing to us by the observance of any duty, with respect to our well-being.
*Temporal*. Health, Riches, Honour, Pleasure, Peace, Safety.
*Spiritual*.
*Eternal*.
*Experience*.
*Solution of doubts* and *Cases*.

3 *APPLICATION* is either,

- *Doctrinal*, for our Information; whether more
  - *General*, in some truths to be acknowledged
    - *Didactical*, for Instruction, by inferring such Corollaries as do naturally flow from the truth we have proved.
    - *Elenctical*, by confuting such Errors as are inconsistent with what we have asserted.
  - *Particular*, as to the discovery of our own estates and conditions, whether we do really believe such a truth, or practise such a duty, to be examined by *Signs* or marks, which are to be derived either from the
    - *Cause* or Original from which a thing must proceed.
    - *Effects* or consequences of it.
    - *Properties* belonging to it.
- *Practical*, either for

*Reproof*

*Reproof*, which may conſiſt of two parts
- *Diſſwaſive*, from the Aggravation of any Sin, as to the
  - Nature of it; its unreaſonableneſs, deformity, &c.
  - Threats denounced.
  - Judgments executed upon it.
- *Directive*, to be amplified by
  - Cautioning againſt *Impediments* that hinder.
  - Setting down the moſt proper means to promote ſuch an end, whether more *Remote*, *Immediate*

*Conſolation*, either in a ſtate of
- *Suffering*, by loſſes, *&c.*
- *Doubt* or Deſertion. Againſt which, men are to be ſupported, by
  - The conſideration of the Nature of God, (our Selves, Afflictions.
  - Promiſes.
  - Experience.
  - Removal of Scruples.

*Exhortation*, to be further enlarged by
- *Motives* to excite the affections, from thoſe general heads of
  - Benefit, or profit.
  - Hurt, or danger.
- *Means* to direct the Actions, whether
  - General.
  - Special.

Besides those more Essential parts recited in this Scheme, which belong to the very nature and *substance* of a Sermon; there are other less *principal* parts also (not to be neglected) which concern the *external form* of it; such as these,

- *Preface.*
- *Transition.*
- *Conclusion.*

The first thing to be entred upon in this Fabrick of Method, is the Porch or *Preface*, which is not always necessary in every common Structure, but only when some extraordinary occasion does require it, or by reason of some special reference which the Text may have to that particular time and Auditory: And then it should be *clear* and *pertinent*, *short*, as being a thing on the bye, and such as may quicken attention unto the following Discourse.

The most general and effectual matter for a Preface, is, (that which was so commonly used by the Prophets of old) To perswade the hearers that it is the *Word of God* which is spoken to them, which concerns their *everlasting happiness*, and *is able to save their souls*: That the Ministers do but *stand in Christs stead*: That our *receiving or despising of them*, *shall be reckoned as done unto Christ himself*: Which being believed and considered, will be a strong engagement upon the hearers, unto those three qualifications, which are the chief ends of prefacing, namely, to make them

Jam. 1. 21. 2 Cor. 5. 20. Luke 10. 16. 1 Thes. 4. 8.

- *Favourable.*
- *Teachable.*
- *Attentive.*

The

The next thing to be done, is the *opening of the Text*, according to its proper ſenſe and meaning; to which purpoſe we may give ſome brief Analytical explication of the Chapter, or at leaſt ſo much of it, as may ſerve to clear the Text, and ſhew the dependance of it on the co-herent words.

All Scriptures are either *manifeſt*, or *cryptical* and obſcure: Matters that are *abſolutely neceſſary* to ſalvation, are expreſt in the firſt of theſe; other truths, whether Hiſtorical, Doctrinal, or Practical, may be ſometimes involved in doubtful difficult expreſſions.

In the unfolding of which, we muſt obſerve, that if the natural and moſt obvious ſignification of the words do manifeſtly diſagree with other perſpicuous Scriptures, then we are to ſeek for ſome other meaning, which muſt always be conſonant with the words, and other circumſtances of the place.

In the finding out of this, we are not ſo much to conſult with our own fancies, for *no prophecy in Scripture is of any private interpretation*; but with the Holy Ghoſt himſelf, who beſt underſtands his own meaning.

As for ſuch Texts as ſeem repugnant to one another, it may be proper to have recourſe unto ſome of thoſe Authors who have purpoſely deſigned the handling of this Subject, ſeveral of which are after reckoned up under the head of *Reconcilers*. 2 Pet. 1. 20. Neh. 8. 8.

All difficult Expreſſions ſhould firſt be examined according to their *original*, and moſt authentick Tranſla-

Translations, which will give much light to the true meaning of them; where sometimes it may be of use to consult the different readings, though it will be needless to mention any various Readings, Translations, or Interpretations of Scripture to a vulgar Auditory, because it is apt to stagger them, and to raise doubts, rather than to confirm and settle them; But we should pitch upon that, which, upon serious consultation, we conceive in our own judgments to be most congruous and pertinent.

The Circumstances of the place will help much to illustrate any difficulty of it. The Rabbies have a saying, *Nulla est objectio in Lege quæ non habet solutionem in latere*; that is, There is not any doubt in the Law, but may be resolved by the context.

We must be careful that all our Interpretations be agreeable with the Analogy of faith, and other parallel Scriptures. The consulting of these will be a good mean to preserve us from perverting the Word of God by any dangerous heretical exposition.

Bishop *Reynold's* Self-denial.

Beware of that vain affectation of finding something new and strange in every text, though never so plain. It will not so much shew our *parts* (which such men aim at) as our *pride* and wantonness of wit.

These new Projectors in Divinity are the fittest matter, out of which to shape, first a *Scepsick*, after that an *Heretick*, and then an *Atheist*.

There are divers Texts { *Historical* and *Literal*. that have a double sense { *Typical* and *Allegorical*.

So

So those places concerning the Brazen Serpent, *Numb.* 21.9. *Joh.* 3.14. *Jonah* in the Whale's belly, *Jonah* 1.17. *Mat.* 12.44. *Abraham's* two wives and sons, *Sarah* and *Isaac*, *Hagar* and *Ishmael*, *Gen.* 21. *Gal.* 4. 22. The Law concerning the muzling the Ox that treads out the corn, *Deut.* 25.4. 1 *Cor.* 9. 9. In all which there is some typical Allusion primarily intended.

*Allegorical interpretations* may lawfully be used also, when there is no such natural reference, but meerly a fitness by way of similitude to illustrate any doctrine. St. *Paul* gives example for this, 2 *Cor.* 2. 13, 15. *Eph.* 4. 32.

But here we must observe these three qualifications; there must be { *Raritas*, *Concinnitas*, *Utilitas*.

1 We must use them *sparingly* and soberly.

2 They must be *short* and *pertinent*, not forced and far-fetch'd.

3 They must be *useful*, not for airy and unprofitable notions, being more proper for illustration than for proof.

It will be a great help for the understanding of the Books of Scripture, to know their several times, references, and order.

The five Books of *Moses* are as the first Basis, by which the whole frame of Scripture may be more easily apprehended.

The other *Historical Books* that follow, will explain themselves. The *Psalms* do most of them, in their occasions and historical grounds, refer to the Books of *Samuel*.

The *Prophets* are ordinarily divided into three ranks. 1. Thoſe that propheſied *before the Captivity*, who refer to the Hiſtory in the books of *Kings* and *Chronicles*, eſpecially the ſecond Book. 2 Thoſe that propheſied *in the Captivity*, concerning whoſe times there is but little mention in the Hiſtorical parts of Canonical Scripture. 3. Thoſe that propheſied *after the Captivity*, unto whom the Hiſtory of *Ezra* and *Nehemiah* hath ſome reference.

And ſo in the New Teſtament, the *Epiſtles* do many of them refer unto the ſtory of the *Acts of the Apoſtles*.

As for the ranking and ſucceſſion of the Books in Scripture, they were not writ in the ſame order as they are placed, but they are ſet down rather according to their *bulk* and largeneſs, than their true order.

In the year before Chriſt.

1. Thoſe that were before the Captivity, are to be reckoned according to this ſucceſſion.

| | | | |
|---|---|---|---|
| | *Obadiah* | in the reign of | *Ahab*, 1 *King.* 18. 23. |
| 920. | *Jonah* | | *Jeroboam*, 2 *King.* 14. 25. |
| 840. | *Amos* | in the days of | *Uzziah.* |
| | *Iſaiah* | | *Jotham.* |
| 780. | *Hoſeah* | | *Ahaz.* |
| | *Micah* | | *Hezekiah.* |
| | *Nahum* | | |
| 700. | *Joel* | about the time of | *Manaſſeh.* |
| 680. | *Habakkuk* | | *Joſiah.* |
| | *Zephaniah* | | *Jehoiakim.* |
| 610. | *Jeremiah* | | |

2. In

2 In the Captivity there prophesied { *Ezekiel.* / *Daniel.* } 582.

3 From the return out of Captivity, till our Saviour's coming, are reckoned 559 years: About the 18 year of this, began *Haggai* and *Zechariah*, not long after *Malachi*.

And so in the New Testament; though the larger Epistles are placed first, yet they were not written so: 'Tis propable that they were composed according to this order:

| | | |
|---|---|---|
| 1 *Thess.* | | 50. |
| *Romans.* | 1 *Corinth.* | 55. |
| 1 *Tim.* | 2 *Corinth.* | 56. |
| *Titus.* | | 57. |
| 2 *Thess. Philip. Coloss. Galat. Ephes. Hebr. Philemon.* | | 61. |
| 2 *Tim.* | | 64. |

So for the Canonical Epistles, that of *James* is thought to be written first, then those of *Peter*, then *Jude*, and lastly *John*. *Lud. de Tena. Isa.* See *Lud. Capell. Historia Apostol.*

Thus likewise for other particular books; that of the *Psalms*, some conceive that the 118 should be first, where *David* doth stir up and prepare himself to this work of making Psalms; *O God, my heart is ready, I will sing and give praise.* And 72 *Psalm* the last, because it concludes with this passage, *The Prayers of David are ended.* The ordering of them is not *jure divino*, though it be of very great antiquity; for St. *Paul* doth expresly quote *the second Psalm*, Act. 13. 13.

The right apprehension of these general notions concerning the proper times and order of several books, may be one good help to the true interpretation of Scripture.

The instancing in some parallel Scriptures, may likewise be very advantagious in several cases, for the unfolding of difficult Texts. In order to which, besides the help to be had from Expositors, there are some particular Authors who designedly handle this Subject.

Next to the unfolding of any abstruse and difficult sense, we are to consider likewise the very words and phrases; amongst which, if there be any *ambiguous*, they must be distinguished and applied according to their proper signification in the Text; *Tropes* and *Figures* being explained in their *natural meaning*.

As for the *division* of the Text, it will be needless, unless either the *explication of Terms*, or the *deduction of Doctrines* from the several parts do require it. That common practice of dissecting the words into minute parts, and enlarging upon them severally, is a great occasion of impertinency, and roving from the chief sense.

The Text having been thus unfolded, the next thing to be done is the inferring of *Observations* from it, which should always follow from the words by a strong Logical consequence. The wresting of Scripture unto *improper truths*, may easily occasion the applying of them unto *gross falsehoods*.

These observations may be of several kinds, either { *Mediate*, and the more remote. / *Immediate* and principal.

Of the first kind are such as are raised from the *occasion, coherence, manner, circumstances, order, denomination,*

*mination* of the Text; as, whether it be a precept, exhortation, threat, promiſe, petition, deprecation, ſimilitude, *&c.* All which may afford ſeveral hints of inſtruction, fit ſometimes to be taken notice of: though theſe points ſhould be only touched at *briefly* on the bye, and thoſe only inſiſted upon *largely* which we conceive to be moſt agreeable unto the principal immediate ſcope of the Holy Ghoſt in that Scripture.

And theſe obſervations muſt be laid down in the moſt eaſie perſpicuous phraſe that may be, not obſcured by any Rhetorical or affected expreſſions; for if the hearers miſtake the chief Subject, all that follows will be to little purpoſe.

The Doctrine being mentioned (if there be any neceſſity) we may briefly *clear the inference of it*, by ſhewing its neceſſary dependence on the Text.

After which it will be convenient, in the moſt brief and plain expreſſions to ſtate the true ſenſe and meaning of that Subject we propoſe to inſiſt upon.

The Method of which will be various, according to the different nature of the Subjects.

If it be *Doctrinal*, concerning ſome *Propoſition* to be *known* or *believed*, this is to be explained (when there is occaſion for it), 1. By *diſtinguiſhing* the Terms, and ſhewing in what ſenſe they are to be underſtood, ſubſtituting words that are *plain* and *proper*, for ſuch as are *obſcure* and *figurative*. 2. By ſhewing in ſeveral Corollaries, with what *limitations* each word is to be taken.

If it be *Practical*, concerning ſome virtue or *duty* to be done, or vice to be avoided; this may be explained by diſcuſſing,

1 The *Quid Nominis*, the different names or appellations whereby things are expreſſed, in order to the more accurate *diſtinguiſhing* betwixt them; upon which account it may be proper in ſome caſes to enquire into, 1 The various *equivocal ſenſes* wherein ſuch words are uſed, for which there may ſome help be had from ſuch Authors as theſe, *Ravennellæ Bibliotheca*, Leigh's *Critica ſacra*, Wilſon's *Dictionary*. 2 The *Synonimous terms*, or ſuch other kinds of words or phraſes, as are uſed for expreſſing the ſame thing, which ſometimes will very much contribute to the unfolding the nature of it. And for this, ſuch Authors as theſe may be uſeful, *Clerk*'s Holy Oyl. *Bennet* of Synonimous Terms.

2 The *Quid Rei*, or Nature of the thing; where the principal heads of matter are,

1 The *Cauſes* or *Properties*, by which a thing is to be *defined*: where 'tis to be noted, that ſome things are capable of a twofold Cauſe, *Moral* and *Natural*. That is ſaid to be the *Moral* cauſe of a thing, which according to the ſeveral laws of Divine Juſtice, doth deſerve that thing as its proper recompence. So all kind of *Virtue* is the cauſe of *Reward*, and *Vice* of *Puniſhment*, particularly Intemperance is the *Moral* cauſe of Miſery, becauſe it merits ſuch a condition: That is ſaid to be a *Natural* cauſe, which doth by its own proper efficacy produce the effect. So Intemperance is the natural cauſe of Sickneſs, Poverty, Infamy, &c.

There

There are two kinds of ways, wherein the efficacy of ſome natural cauſes doth appear, namely when they do either, *Promovere adjuvans*, or *Removere prohibens*. Supply us with the proper help for ſuch an end, or remove the Impediments of it. Thoſe are ſtiled *Properties*, which do neceſſarily flow from the Nature of a thing, and therefore do always accompany it.

2 The *Kinds* or *Parts*, by which a thing is to be *divided*, for the better comprehending of its true extent, and the ſubordinate ſpecies or branches belonging to it.

3 The *Oppoſites*, and *Affinities*, by which a thing is to be *Illuſtrated*. *Oppoſites* may be of various kinds, either by way of *Negation*, *Privation*, *Contrariety*, whether by way of { *Exceſs.* / *Defect.*

And ſo likewiſe may *Affinities*; which may be diſtinguiſhed into ſuch as are *Antecedent*, *Concomitant*, *Conſequent*. The explaining of which will very much contribute to fix in our minds true notions concerning the nature of Things.

The Text, and the Doctrine or Subject to be inſiſted upon, being thus opened and explained; the next thing to be provided for, is the *Confirmation* of it: both which ought to be connected by ſome plain and brief Tranſition, that ſo the method may be more perſpicuous.

*Confirmation* in *Doctrinal* matters, may be managed either by *Poſitive proofs*, whether *Teſtimony*

1. *Divine*, viz. *Authority* of *Scripture*, relating either to ſome direct affirmation, or negation; or to ſome evident or probable conſequence.

2 *Humane*, either from Heathen Writers, Decrees of Councils, Consent of Churches, Testimonies of Fathers, Confession of Adversaries: These may all of them be of good use, if they are suitable to the Matter and Auditory. The Scripture can best inform us what is true and false, yet Humane Records can sufficiently acquaint us with matters of fact, telling us what is *New*, and what is *Ancient*, &c.

But in the managing of this part, care is to be taken (according to the allusion of the Ancients) that *Hagar* the Handmaid do not out-brave her Mistress *Sarah*; that blear-eyed *Leah*, be not preferred before beautiful *Rachel*. To stuff a Sermon with citations of Authors, and the witty sayings of others, is to make a feast of vinegar and pepper; which are healthful and delightful being used moderately as *sauces*, but must needs be very improper and offensive to be fed upon as *diet*.

Proofs from *Reason* should be of so much perspicuity and strength, as may be sufficient to convince the judgment: In the pressing of which men ought to be very cautious, not to lay more weight upon the Conclusion than the Premisses will bear; not to represent that as a *necessary* consequence, which is at best but highly *probable*. The neglect of this doth many times prove very prejudicial to Truth, by working in men prejudices against it, instead of winning them over to it.

To this purpose the nine *Topicks*, treated of in *Logick* and *Rhetorick*, may be good helps for the inventing of proper Arguments.

When a Proposition is confirmed by positive proofs

proofs, the next thing to be done is the removing of such Doubts and Objections as may be made against it; in the doing of which, such Doubts only ought to be taken notice of, as are most obvious and material; and much Caution is to be used, that the Answer be made as plain and full as the Objection.

In *Practical* points, the proofs from Divine Testimony are capable of these three heads for enlargement, viz. 1 *Precepts*, or *Prohibitions*. 2 *Commendations*, or *Dispraise*. 3 *Promises* or *Threats*. To one of which, all the pertinent Scriptures may be reduced.

1 The *Affirmative* Precepts enjoyning such a duty, or the *Negative* ones prohibiting what is contrary to it. 'Tis a sufficient foundation of Duty, when such a one as hath dominion over us, and a just right or power to command us, doth require any thing from us; because in such cases our obedience and subjection is due as a natural homage. Now, *In Deo omnia jura & omnes tituli concurrunt*; Upon what account soever any man may be supposed to be in a superior relation to another, so as to challenge subjection from him; upon all these, and infinitely more, hath God a right to command and govern us. He is our *Maker*, our *Redeemer*, our *King*, our *Father*, our *Master*, our *Husband*, our *Patron* and *Benefactor*; and therefore every one ought most freely to submit to whatever he shall please to enjoyn.

These Precepts are, for the manner of them, sometimes delivered with a peculiar Emphasis. Besides plain *Injunctions*, there are vehement *inculcations*,

*cations, Options, Interrogations, Expoſtulations*; of which men ought to take particular notice.

2 The *Commendations* that are given to ſuch a grace or duty, together with the diſpraiſe and reproach that belong to the want of it, or the Oppoſites to it. One of the principal Topicks for perſwaſion, whence moral inducements and motives are to be derived, is this of the loveline ſs and excellencies of Things, ὅσα σεμνὰ, ὅσα ἐυφημα, *Whatſoever things are lovely, whatſoever things are of good report, if there be any praiſe,* ταῦτα λογίζεσθε, *have theſe things in eſtimation.* There is in all men a natural good will and inclination towards things of this nature; and therefore that is another proper way for Perſwaſion or Diſſwaſion, by repreſenting things as being in themſelves lovely and excellent, or deformed and odious. Theſe do generally refer, either to the *Nature* of a Thing, what it is, or to the *Effect* of it, what it does.

Phil. 4. 8.

3 The *Promiſes* that are made to any Duty, together with all thoſe inſtances of Bleſſing and Happineſs which have accordingly befallen ſuch as have been obſervant of it. The Threats and Judgments denounced and executed upon the neglect of it.

Now Rewards and Puniſhments being the great Enforcements of Laws, from which they derive their force and obligation, we may by the quality and nature of theſe, diſcern the importance of the Duty or Offence to which they are applied; ſo that when God ſhall promiſe all that he can give, or we can hope for; when he ſhall threaten,

threaten, the utmoſt that he can inflict, or we can fear; it ſignifies the matter, to which ſuch great promiſes and threats are annext, to be of the higheſt moment and conſequence.

The proofs from Humane Teſtimony, ought (as we ſaid before) to be managed with great Caution and Prudence.

The Arguments from Reaſon, ſhould be rendered ſo plain and ſo cogent, as may be ſufficient to ſatisfie any teachable man, concerning the truth, or fitneſs, or neceſſity of what we would perſwade to.

Theſe are reducible unto two general Heads.

1 *Equity*, or the rules of fitneſs and congruity; ſuch as every one who pretends to Reaſon and Ingenuity will ſubmit unto.

2. *Neceſſity*, whether upon the Account of

{ *Duty*.
{ *Intereſt*.

1 *Duty*, to be made out from the nature of the thing it ſelf, which by the Principles of reaſon will appear to be part of that *ſubjection* which we owe to any ſuperior powers; and of that love and ſervice which we owe to the common good of the Societies or Perſons to whom we are related. And this being founded upon the notions of *True* and *Falſe*, *Right* and *Wrong*, doth therefore belong to the conviction of the judgment.

2. *Intereſt*, or the advantage accruing to our ſelves by it; which being founded upon the conſideration of *good* and *evil*, doth therefore belong to the exciting of the *Will* and *Affections*, and may more

more properly be ſtyled *Motives*. And becauſe thoſe Affections which do chiefly influence the Inclinations and Actions of Men, are Love and Hatred, Hope and Fear; therefore one proper way of *perſwaſion* or *diſſwaſion*, is by repreſenting a thing as being *for* or *againſt* a man's Intereſt upon either of theſe Accounts: By ſhewing the various benefits; *TEMPORAL*, with reſpect to Health, Profit, Honour, Pleaſure, Peace, Safety. *SPIRITUAL*, The ſubduing or avoiding of Corruptions and Temptations, the encreaſing or ſtrengthning of our Graces and Comforts. *ETERNAL*, by ſecuring and confirming to us that bleſſed hope of future Glory and Happineſs. Or, on the contrary, by declaring the danger, loſs, prejudice, miſchiefs of all kinds, flowing from, and belonging to thoſe Vices which we would diſſwade from.

The next proof to be inſiſted upon is *Experience*, or that practical knowledg which men attain to by obſerving the uſual courſe of things in the world. And this being a kind of ſenſible Evidence, muſt needs be very powerful for Conviction, when we can appeal for the truth of what we aſſert to the obſervation of any conſidering man, who hath been careful to take notice of the uſual courſe of things: And this may generally be made uſe of, in giving evidence to all thoſe ſeveral kinds of *advantages* or *miſchiefs*, which flow from *Virtue* or *Vice*.

Not that any evident poſition or conſequence from Scripture, does need all this proof in it ſelf; but the better to inſtruct us in the agreement and harmony of Sacred Writ, and the more powerfully

fully to convince the judgment, which in some cases will be apt to find out shifts and evasions, whereby to delude it self, and escape conviction; whereas we shall embrace any doctrine with a stronger assent, and rest upon it with the whole bent of the affections, when it comes in upon us with a full stream of evidence. But here we are to remember, that the too long insisting on a confessed truth, is apt to nauseate and flat the attention.

Having thus passed over the *doctrinal part* in the *Explication* and *Confirmation* of the words, we are in the next place to descend unto the *Application* of them, which is the life and soul of a Sermon; whereby these Sacred Truths are brought home to a man's particular conscience, and occasions, and the affections engaged unto any truth or duty.

The Application is frequently mentioned by several Authors, according to a double acception; sometimes it is taken more strictly, as it is distinguished from the Uses, and refers only to those particular passages of them which do more especially concern the present Time and Auditory. Sometimes it is taken more largely, as it comprehends all the Uses that are inferred from the Doctrine. And so I understand it in this place.

In the enlarging of this, we are to observe this caution, That the several Heads or Uses we are to insist upon, must not here be handled in a *general notional* way, as in the Doctrinal parts; but in such a *home* and *applicatory* manner, as may have some peculiar reference unto the hearers.

The

The chief Rules or Canons that concern this part, are these two:

1. Every Scripture does affirm, command, threaten, not only that which is expressed in it, but likewise all that which is rightly deducible from it, though by *mediate consequences*.

2. An Example hath the force of a Rule; all of
1 Cor. 10. 11. them *being written for our learning*. But then we must be careful to examine and discern, whether the example be *extraordinary* or *ordinary*, according to which the application must be properly made.

The Apostle tells us, that the whole Scripture is given by inspiration from God, and is profitable πρὸς διδασκαλίαν, *for Doctrine*; πρὸς ἔλεγχον, *for redargution*; πρὸς ἐπανόρθωσιν, *for correction* & πρὸς παιδείαν, *for instruction in righteousness*, *that the man of God may be perfect, being perfectly instructed in every good work*, 2 Tim. 3. 16.

In that place all the Uses to which Scripture may be applied, are briefly set down.

Application is either { *Doctrinal.* / *Practical.*

*Doctrinal* application is for our information in some truth to be known or believed, which must follow from the Doctrine before delivered and confirmed, by a natural Logical consequence, as that doctrine of the text.

And this is of two kinds { *Diadactical.* / *Elenchtical.*

1. *Diadactical*,

1. *Diadactical*, in ſome poſitive truth, πρὸς διδασκαλίαν, which is commonly ſtiled a Uſe of *Information*; and ſhould conſiſt of ſuch pertinent doctrinal truths as will moſt properly follow from the Obſervation. In the deducing of theſe it would be an endleſs buſineſs to take in all thoſe inferences that are remote or collateral; but we ſhould pitch upon ſome few that are more principal and immediate. Where, thoſe Logical directions may be uſeful, concerning the collecting, 1. Of a general from a ſpecial, as *Rom.* 4. 3, 4. 2. The leſs from the greater, as *John* 10. 25. *Rom.* 8. 32. 3. The greater from the leſs, 1 *Cor.* 9. 9, 10. 4. The effect from the cauſe, *Heb.* 2. 8. 5. The cauſe from the effect, *Joh.* 6. 45, &c.

2. *Elenchtical*, πρὸς ἔλεγχον, in ſome controverted point, which is uſually called an Uſe of *Confutation*, for the refuting of ſuch erroneous poſitions as do ſubvert the truth.

Where it will be needleſs to raiſe up any old obſolete Errors, as now lye dead, and do not trouble the Church; but ſuch only ought to be taken notice of, as, being pertinent to the ſubject in hand, do moſt infeſt the preſent times and places wherein we live.

And herein we ought to be ſpecially careful, that we manage theſe Polemical diſcourſes, 1. With ſolid preſſing arguments, making our anſwers as clear as the objections; for if theſe be plain, and thoſe perplexed, inſtead of confuting, we ſhall rather confirm the Error.

2. With much meekneſs and lenity in Differences not fundamental, 2 *Tim.* 2. 25. Soft words and

and hard arguments being the most effectual way to convince.

Another part of this applicatory information, may be for the discovery of our own particular estate and condition, in regard of our *assent* unto any truth or *practice* of any duty, where we are to try our selves by *marks* or signs.

The truest signs or indications of any thing, are to be derived from some of these three heads.

1 The *cause* or original from whence it must proceed: where the necessary cause is not, or hath not been, there is reason to conclude negatively against the *Effect*.

2 The *Effect* or *Consequences*. Where the Effect is, there is reason to inforce the being of the Cause.

3. The *Properties*: Which being such Qualities or Operations as do immediately flow from and the nature of a thing, must needs therefore suppose the being of that thing.

*Practical* application is either, πρὸς { ἐπανόρθωσιν. / παιδείαν.

1. For correction of manners, commonly stiled a Use of *Reproof*, Terror, Dehortation, to disswade and fright men from any sinful course. In the urging of this there is much prudence to be exprest in distinguishing betwixt sins of infirmity, and sins of wilfulness and frowardness, and accordingly proportioning the severity of our reproofs.

This is generally to be observed, that in all Reprehensions we must express rather our *love* than our

our anger, and strive rather to convince, than to exasperate; though, if the matter do require any special indignation, it must be the zeal of a displeased friend, rather than the bitterness of a provoked enemy. 'Tis too much levity to check men in an Ironical jeering way; and 'tis too much rashness to reprove men in a furious revengeful manner.

This Use should be more especially directed against those particular sins of the times and places wherein we live. And because in it self it may be very displeasing unto the guilty hearers, which will much prejudice the power and operation of it; we should therefore sweeten it by some gentle insinuations, wherein it might appear that it proceeds from our affection, and care of their welfare, that there is a necessity of insisting upon it, both from our duties, and their danger.

The proper heads for amplification of this Use, are twofold, { Dissuasive. / Directive.

1. *Dissuasion* may be amplified by mentioning those several aggravations belonging to the sin we would dissuade from; whether such as concern the

1. *Nature* of it, in respect of *Unreasonableness*, *Deformity*, the Difficulty of serving it, the Facility of leaving it; which may be further evidenced by comparing it with some other sin, which the persons concerned do hate and scorn, which yet may be made to appear, either very like, or (it may be) *less*, than that they are guilty of, which we would dissuade from.

2 *Effects* of it; how much it will prejudice our well-being in this world, with respect to those Judgments of Sickness, Poverty, Infamy, Unpleasantness, Danger, and Trouble: and what a hinderance it will be as to our hopes of future Happiness. Where it may be proper, to recapitulate some of the most material things to this purpose before insisted upon in the *Doctrinal* part, concerning the dispraise belonging to such a sin, together with the threats and judgments denounced and executed upon it. All which should be so ordered as to the manner of it, as may prove most effectual to work in men *shame* and *detestation* for their vices, *compassion* for themselves, *repentance* for their past offences, and greater *circumspection* for the future.

2 The *Directive* part should mention the *impediments* that hinder, and such *means* or helps whereby we may be enabled to avoid and overcome any sin. 'Tis not enough for the Physician to inveigh against the malignity or danger of a disease, but his chief care must be to direct unto the remedy and cure of it. And for this, the prescription must be various, according to the several kinds of offences. This directive part is reducible also under the Use of Exhortation: only here is the difference, that in this place it does properly belong to *Dissuasion*, in the other to *Persuasion*.

2 Παιδεια, or *Instruction in righteousness unto every good work*, may include { Consolation. / Exhortation.

11. A Use of *Consolation* is, when we apply the comforts that rise from any doctrine, unto the particular state and consciences of our hearers. This is one main end of the Scriptures, which were written for our learning, *that we through patience and comfort of the Scriptures might have hope.* Rom. 15. 4. And it should be the special care of a Minister, to attend τῇ παρακλήσει, unto Consolation (as the word may signifie), like a wise Physician to apply *Lenitives* and *Cordials*, where the condition of the Patient does require it, as well as *Corrosives* and *Purges.* Isa. 40. 1. 1 Tim. 4. 14.

The Matter of this may be various, according to the different states of men, whether their sufferings be,

1. *Outward*, in respect of Sickness of Body; loss of Friends, Estate, Credit, Peace and Quiet; *&c.* In which cases it may be proper to suggest several Considerations from the Nature of

*God*, his Wisdom, Goodness, Power.

*Man*, in respect of his frailty and guilt: The need that he stands in of trouble and chastisement as his proper Physick.

*Afflictions*, which are not evil in themselves, but *secundum modum recipientis*; they are all of them either short, or light, or both, *Si longa levis, si gravis brevis.* There is a natural aptitude in such things, to quicken our relish of the Mercies we enjoy; and to encrease our thankfulness for them; to wean us from the world; to prevent the surfeits of prosperity, to enlarge our experience; to contract such a kind of hardiness as may become a Militant state, &c.

2. *Inward*, in respect of Doubts and Desertions: In which case (besides those more general heads of Consolation above-mentioned) it may be proper to speak something more particularly from the *Promises* in Scripture; *Experience*, either our own, or other mens in the like case: Together with some plain and brief *Solutions* to such particular scruples as are most pressing.

In all afflictions, whether outward or inward, we should endeavour to chear up the dejected hearer, by proposing suitable comforts, by raising his thoughts from *sense* to *faith*, from *present* things to *future*; pressing upon him the consideration of Gods *wise Providence*, by which all things are disposed for the best; his *sure Promises* in Christ, by whom we may certainly enjoy plentiful redemption, and eternal glory. And though for the present the way of Piety may seem to be full of trouble and opposition, yet 'tis most safe in the *issue*; and the day of redemption does draw nigh, when those that are good shall be delivered from all their sufferings, and every man shall receive according to his works.

Eccl. 3. 11; Rom. 8. 28.

2. *Exhortation* is for the exciting and quickening of our affections unto any grace or duty. 'Tis so principal a part of preaching, that *Acts* 13. 15, all that was to be spoken is called *Exhortation*. The chief end of an Orator, is to perswade (say the Philosophers): And therefore that Preacher who in his discourses does only flourish in general notions, and does not drive at some particular argument, endeavouring to press upon his Auditory the *belief* or *practise* of some *truth* or *duty*, is like an unwise

unwise Fishery who spreads his net to the empty air, where he cannot expect any success of his labours.

This Use hath two common heads of amplification { Motives to perswade. / Means to direct.

1. *Motives* should be such as do most properly and powerfully work upon the *affections*, and therefore are derivable from those two general places, of

1. *Benefit* in doing it { *Honestum.* / *Utile.* / *Jucundum.*
2. *Hurt* or danger in neglecting it { *Malum.* / *Inutile.* / *Amarum.*

Which are capable of very many subordinate Branches: The design of Application being to bring down *general* Truths to *particular* Cases. It cannot therefore be improper in this part, to repeat some of the most material things to this purpose, which were before enlarged upon in the doctrinal part, under that general head of *Reason* from *Interest*.

These things may sometimes be the more effectually prest, by adding to them some affectionate Obtestations, like those of the blessed Apostle, Eph. 4. 1, *I beseech you brethren by the mercies of God.* 2 Tim. 4. 1, *I charge thee before God, and the Lord Jesus Christ, who shall judg the quick and the dead, &c.* 1 Cor. 1. 10. Phil. 2. 1, 2.

*Means* or directions should consist of such particulars as may best conduce to the attaining of

any *grace*, or the *performance* of any duty. And these may be either

1 *General*; as Prayer, seeking it from God who is the foundation of all good; setting apart some solemn time for our more particular enquiry after it; improving our abilities and opportunities to this purpose, *&c.*

2 More *Special*; according as the nature of several subjects shall require, and Scripture or Experience direct.

These are the chief Uses to which Scriptures may be applied: They are frequently mentioned under more, and different names; but they are all reducible to these heads. It is not necessary they should be all insisted upon in every Sermon; but only such of them as may be most *suitable* to the Text, and *seasonable* to the Time and Auditory.

The *Conclusion* should consist of some such matter as may engage the hearers to a serious *remembrance* and *consideration* of the truths delivered, that they may revolve upon them, and be careful to renew that impression which has thereby been made upon their souls by conference and meditation. To which purpose, as the *milder affections*, τὰ ἤθη, do best suit with the *Introduction*, which insinuate into the love and attention of the hearers; so τὰ πάθη, the more *eager* and *vehement affections* will best become the Conclusion, as supposing then that we have won the cause we did contend for, convinced and perswaded the Auditory beyond all opposition.

And

And therefore here it will be proper to recapitulate some of the most effectual Arguments, which may leave the hearers moved and stirred up in their Affections.

Thus much briefly concerning the most easie *Method*, and true *Logick* of a Sermon, which was the first thing proposed to be discussed, and being rightly understood, may be a very great help to facilitate this Service of Preaching.

## SECT. III.

### *Concerning Matter.*

THE next general Head to be insisted upon, is, concerning the invention of *Matter*: where there are two things considerable.

1. The Seasonableness of it to the Time and Auditory.

2. The Pertinency of it to the Text, or Subject we are to treat of.

The first of these must be left to the prudence of the Minister, in distinguishing of times and emergencies, in applying himself to the several conditions and necessities of his hearers, whether they are to be taught and *instructed* in some necessary *truth*, or to be *excited* unto some necessary *duty*: to which purpose, he must consider whether the generality of his hearers be either *ignorant* or *knowing*; whether *enemies to Religion*, or *Professors of it*; whether meerly *formal*, or truly *pious*; whether more *cheerful* and *zealous*, or more *cold* and *sluggish*. According to which variety, his Doctrine and Expressions must be variously suited. To use the same matter and manner in all Auditories, is as if a Shoomaker should make all his Ware of an equal size for children and men, great and little; there being as much difference betwixt the inward gifts and necessities, as betwixt the outward statures. As in other Invitations, we carve that to the guests which is most suitable to their several palats and appetites; so in these spi-

ritual

ment Feasts, we should be careful to fit our preparations unto the capacity and edification of the Hearers. This is the meaning of the Holy Ghost, *ὀρθοτομεῖν τὸν λόγον, rightly to divide the word of truth*; when, like a faithful *Steward*, he does proportion his dispensations according to the exigencies of the Family; when like a wise Physician he does fit his prescriptions according to the several necessities of his Patients. This is to have the *tongue of the learned, which knows how to speak a word in due season*.

Luke 12. 42

Isa. 50. 4

2. The Matter must be *pertinent* and *natural* unto the Subject we are to insist upon: for want of skill in the invention of this, many men (especially young beginners) are very apt to complain of much dryness and slowness in their compositures, and to take any hint of flying out into impertinent Amplifications, not being able to enlarge themselves, and keep close to their Text.

Now there is a threefold remedy against this:

{ Prayer.
{ Reading.
{ Meditation.

By the first, we must be prepared and directed both in our Judgments and Affections; by the second, we may inform and furnish our selves with Materials; by the third, we may digest them into the most proper way for the edification of others.

*August. de Scalis parad. c. 2.* others. *Lectio inquirit, Oratio postulat, Meditatio invenit, Contemplatio degustat* (saith a Father); Prayer does desire, Reading does enquire, Study and Meditation do discover and digest.

1. *Prayer*, That God would direct and enable us for the particular service that lies upon us. It was an usual saying of *Luther*, *Bene orasse est bene studuisse*; he always found himself in best temper for study, when he had first composed his thoughts and raised up his affections by prayer. And certainly the weightiness of the service may justly deserve this preparation. For if Queen *Esther*, if *Nehemiah*, being to speak unto an earthly King, for the temporal safety of their people, did first prepare themselves this way; much more then should Ministers, who are to be Embassadors from the great God, concerning that weighty business of mens eternal Salvation.

2. *Reading*. It was the Apostle's advice to *Timothy*, 1 Tim. 4. 13. *Give attendance to Reading*. And he says, that it is the study of the Scriptures that must make the *man of God perfect, throughly furnished*, 2 *Tim*. 3. 17. If this were necessary in those primitive times, when men were extraordinarily inspired with special gifts; much more now, when we cannot expect any immediate infusion, but must apply our selves unto the natural proper means of attaining any ability.

3. *Meditation* and *study*, 1 Tim. 4. 15. *Meditate on these things*; give thy self wholly to them;

them, ἐν τούτοις ἴσθι, *Be in them*; which phraſe implies much intention and induſtry in our ſtudies. *Demoſthenes* would have ſuch a one branded for a pernicious man to the Commonwealth, who durſt propoſe any thing publickly, which he had not before-hand ſeriouſly pondered. What impudence is it then in the great buſineſs of Salvation, when a man appears before the Church, Angels, God himſelf, to diſcourſe in a looſe irreverent manner, ſo as to nauſeate and flat the devotion and attention of the hearers, to proſtitute the eſteem and authority of that ſacred Ordinance.

Let ſuch raſh perſons conſider, *Qualis ſit res inſa Chriſti, quam pulchra & Deo grata ſit ovium Chriſti ſocietas, in cujus medio Dominus ille eſt, cui ſol & luna famulantur, cui aſſunt miniſtri ejus millies millium & decies centena millia! Quanta molis eſt Regnum Chriſti erigere, & Satanæ palatia demoliri, &c.* Nic. Hem. ming. de Paſtor.

But now becauſe amongſt thoſe helps of invention which fall under the Rules of Art, this of *Reading* is one of the principal; therefore it will deſerve a more large and particular conſideration.

There are two things which in our Reading and ſtudy may be of great advantage, 1. Good Books. 2. A right Method and *Series* of Matter to be firſt and moſt exactly enquired into.

There is no external help more effectual to direct a man unto pertinent uſeful matter upon all ſubjects and occaſions, than a *well-contrived Library*, wherein upon any emergent doubt or difficulty, he may have recourſe unto the advice of other

other grave and learned men, who (it may be) have bestowed a great part of their time and study, in the resolution of that particular business which he hath occasion to enquire into.

There are many men whose natural parts would extreamly improve, and grow very eminent, if they had but the knowledg and help of such Authors, as are most suitable to their *genius* and employment; whereas on the other side, their abilities are much damped and kept low, whilst they are confined only to a scant ill-chosen Library.

There is as much Art and benefit in the right choice of such Books with which we should be most familiar, as there is in the election of other friends or acquaintance, with whom we may most profitably converse.

And this knowledg of Books, as it is in it self a very *specious* part of Learning, making oftentimes a more pompous shew than the knowledg of things; so is it likewise of very great use and advantage: For the attaining of this, the most proper effectual way is, by our own study and experience in the works of several Authors: But because that is a business of vast industry and much time, scarce consistent with the frequent returns of publick service requir'd of a constant Preacher, unless he be before-hand qualified for this by his education and leisure at the University; therefore there is another help to expedite our enquiry in this kind; namely, the perusal of such Books as do give a particular account of all Authors, the *times* when they lived, the *Works* they have published

ked, with the ſeveral *Subjects* they have inſiſted upon, their *Editions*, *Tranſlations*, *Corruptions*, their eſteem and authority; of which kind there are ſeveral Writers, both Proteſtants and Papiſts. Such are theſe Diſcourſes:

Pauli Bolduani *Bibliotheca Theologica.*
Geor. Draudii *Bibliotheca Claſſica.*
Euſebius *de Scriptoribus Eccleſiaſticis.*
Geſneri *Biblioth. cum* Simleri *ſupplemento.*
Hieronymus *de Scriptoribus Eccleſiaſt.*
Fabiani Juſtiniani *Index Univerſalis.*
Johan. Molani *Biblioth. materiarum.*
Photii *Biblioth.*
Poſſevini *Apparatus ſacri.*
Sexti Senenſis *Biblioth.*
Trithemius *de Scriptoribus Eccleſiaſticis.*
Dav. Toſſani *Synopſis de Patribus.*
Gilberti Voetii *Biblioth. Theolog.*

Amongſt whom there are ſome that go by an Alphabetical order of the Authors names, as *Photius*, *Sextus Senenſis*, *Poſſevinus*, &c. Others obſerve an Alphabetical order in ſetting down the ſeveral matters and ſubjects they inſiſt upon; as, *Bolduanus*, *Draudius*, *Geſner*, *Juſtinianus*, &c. So that if a man would know either what Subject any particular Authors have treated upon, or what Authors have treated particularly upon any Subject, he may in them ſee references to this purpoſe.

Theſe are eſteemed the moſt advantagious helps for the underſtanding of Books in general; but more

more particularly, the Authors which are most proper and useful for the study of a Divine, are reducible to these three heads:

Those which concern the study either of { *Scripture.* / The Body of *Divinity.* / *Antiquity.* }

The understanding of *Scripture* being one of the chief businesses of a Minister, to which all his other studies are subordinate;

'Tis to be supposed therefore in the first place, that he is provided with the Old and New Testaments, both in their *Originals* and most authentick *Translations.*

Translations of the Bible.

The chief *Translations* of the Bible may be distinguished into those which are either in the { *Learned* / *Vulgar* } Language.

The Translations of the Old Testament into the *learned* Language, are chiefly of five kinds.

1 Into *Chaldee*, commonly called the *Targum*, or *Chaldee-Paraphrases*, which in the *Historical* Books do for the most part render the true sense of the Original; but in the *Hagiographa* is exceeding full of mistakes, and do seldom come near the right meaning.

2 Into *Greek*, the chief of which is the *Septuagint* by the 72 Interpreters (as the Tradition goes), which hath been always esteemed of great authority and repute.

The other *Greek* Translations by *Aquila*, *Symmachus* and *Theodosio* are now lost, excepting only some few fragments of them which yet remain.

3 Into

3 Into *Arabick*; This Translation hath been formerly published only for some parts of the Bible, as the *Pentateuch*, *Psalms*; and is by some learned men rejected, as being ignorantly done, not from the Original, but out of some other Translations, and by some corrupt Copy. It hath since been published for the whole Bible in the King of *France* his late Edition.

4 Into *Syriack*; This hath been esteemed for genuine and faithful.

5 Into *Latine*; of which Version there are several kinds; but the chief of them are these five:

1 The *Vulgar*, commonly ascribed to St. *Hierome*, though there be great reason to doubt of it.

2 *Pagnine*'s Translation, which is of good antiquity and esteem; published *Anno Dom.* 1523; altered by *Arias Montanus*, in the Interlineary Bible.

3 The *Tigurine* Translation, begun by *Leo Juda*, and finished by other Reformed Divines, *Anno Dom.* 1543; published by *Robert Stephens*, 1557, with Notes annexed, which he ascribes to *Vatablus*. Munsters.

4 The Translation of *Sebastian Castalio*, which is for the most part very elaborate and subtil, but not without too much affectation of Elegance; published first, *Anno Dom.* 1551.

5 The *Latin* Version, which is in most common use amongst us; being performed by those learned men, *Fran. Junius*, and *Emman. Tremelius*, with very great diligence and judgment.

The

The Translations of the New Testament into the learned Languages, are either into { *Syriack*, *Latin*.

1. The *Syriack* is of good antiquity and esteem, but was heretofore defective in some books, namely the 2 and 3 Epistles of *John*, the 2 of *Peter*, *Jude*, and the *Apocalypse*, which have been lately supplied by Dr. *Pocock*.

2. The *Latin* Translations are chiefly of three kinds; namely, 1 The *Vulgar*. 2 *Erasmus*. 3 *Beza*. Which are all commonly known, and in their several kinds of good repute.

Now for the Translations of the Bible into our own vulgar tongue, there are some of these so ancient as *Henry* the Eighth's time, by Mr. *Tindal* and *Matthews*; but these Translations were not so much from the Original *Hebrew* and *Greek*, as from some other *Latin* Version; and therefore are not esteemed of any great authority.

The *English* Translations that have been of most common use, and greatest repute, are these three:

1. The *Geneva* Translation; so styled, because it was finished in that place by some *English* Exiles in Queen *Maries* time; being first published *Anno Dom.* 1560.

2. The *Bishops* Bible in the beginning of Queen *Elizabeth's* Reign, by Arch-bishop *Parker* and others; which because it was not so exact and carefully done, too often following the *Greek* rather than the *Hebrew*, and so liable to divers mistakes; therefore King *James* caused another most exact Translation to be made of it in his time;

which

which is by way of distinction called,

3. The *King's* Bible; being that which is now in common use amongst us.

The various Editions of the Bible in the learned Languages, have been so multiplied, that it is not easie (if possible) to recite them. Amongst those that are esteemed either of greatest Antiquity, Elegance, or Correctedness, I will mention some of the chief. Editions of the Bible.

1. The *Hebrew*, with other Translations annexed, is of several kinds and Editions. Hebrew with Translations.

The *Complutensian* in *Spain*, containing the *Hebrew*, *Greek*, *Latin*, together with the *Targum* upon the *Pentateuch*, in six Tomes, fol. *Anno Dom.* 1515.

*Munster's* Edition, with his *Latin* Version, and some Notes out of the *Rabbins*, printed at *Basil*, *Anno Dom.* 1534.

The King of *Spain's* Bible, printed at *Antwerp*, 1571, in eight Tomes, fol. containing the *Hebrew* Text, the *Septuagint*, the *Chaldee* Paraphrase and Vulgar, with a *Latin* Translation of the 70, and *Targum*: And for the New-Testament, the Original *Greek*, the Vulgar and *Syriack* Versions, together with a *Latin* Translation of the *Syriack* by *Guido Foderianus*; besides an Interlineary Bible, and a large *Apparatus*; all very elegantly and correctedly printed.

*Vatablus* his Edition in three *vol. fol. Anno* 1586. containing the *Hebrew*, the *Septuagint*, & the *Latin*.

The King of *France* his Bible, lately printed at *Paris*, containing all that is in the King of *Spain's* Edition, except only the Interlineary Bible

and the *Apparatus*; and having further added the *Samaritan* Pentateuch, and a Translation of it, a *Syriack* Translation of the Old Testament, and an *Arabick* Translation of the whole Bible, with *Latin* Translations to each of them. A very pompous magnificent work, and might have been more useful, had the *Correctors* bestowed as much diligence and skill, as the *Publishers* did cost.

But that which is most full, and upon all accounts most conveniently contrived for use, is the late Edition in *England*, stiled *Biblia Polyglotta*, by the care of Bishop *Walton*, in six Volumes.

2. The Editions of the *Hebrew* Text without Translations, are likewise of divers kinds:

Hebrew alone.

By *Plantine*, with much truth and exactness, both in *folio*, *quarto*, *octavo*, with and without points at several times.

By *Robert Stephens* at *Paris* in *quarto*, in a very fair large Character, and after very elegantly and most correctedly, in 16.

By *Hutter* in a fair elegant Character, which distinguisheth the radical and servile, the deficient and quiescent letters, *Hamburg*, 1587.

By *Buxtorf*, with large *Rabbinical* Notes and Comments, 1618.

Septuagint.

3. The *Septuagint*, distinct from the Original Text, is printed at *Rome*, and at *London*. At *Franckford* and *Paris* with a *Latin* Translation, and the fragments of the old *Greek* Interpreters, *Aquila*, *Symmachus*, and *Theodotion*; which fragments may likewise be had distinct in *Drusius* his *Fragmenta Veterum*, augmented with several other Explications and Annotations of his own.

4. The

4. The New-Testament for the chief Edition of it, hath been mentioned before; besides which there are very many others that are commonly known. New Te

Next to these, there are some other Discourses that in their several kinds may be very useful. Amongst these, some are

1. *Preparatory*.
2. *Principal*, and more direct.

1. Those may be stiled *Preparatory*, which lay down rules and directions for the profitable reading and right interpretation of Scripture. Such are these:

Bonfrerii *Praeloquia in Scripturam.*
Ferdin. *de* Escalante *Clypeus concionatorum.*
Wolfgang. Franzius *de Interp. S. Script.*
Salom. Glassii *Philologia sacra.*
Andr. Hyperius *de S. Script. lectione.*
Flaccii Illyrici, *Clavis Scripturæ pars secunda.*
Jo. Eusеb. Nierembergius *de Origine Scripturæ.*
And. Rivet. *Isagoge.*
Nicol. Serrarii *Prolegom. Biblica.*
Ludov. de Tena *Isagoge.*
Michaelis Waltheri *Officina Biblica.*

2. The Books that do more *principally* and directly tend to make a man a good Textuary, may be reckoned up under these three Heads:

1. *Concordances.*
2. *Commentaries.*
3. *Reconcilers.*

1. *Concordances* are of very great use, both for the unfolding of difficult Texts, by referring to parallel Scriptures, and to enlarge upon any Theme with the most proper Quotations; as also for the directing of us unto such Texts of which we have only some confused imperfect remembrance.

These are of two kinds, for { *Words.* / *Things.*

Concordances for *Words*, are those which reckon up the several places wherein such a word is mentioned.

These are either for the
- Original,
  - Old Testament,
    - Hebrew, *Buxtorfius.*
    - Chaldee, in some places of *Daniel* and *Isai.* *Mart. Trostius.*
  - New Testament in *Greek*, *Lucii Lexicon*, *Hen. Stephanus*; the same more correct by *Schmidius.*
- Translations of the
  - Old Testament into *Greek* by the Septuagint, *Conrad. Kircherus.*
  - New Testament into Syriack. *Mart. Trostius.*
  - Both, into
    - Latin, *Hen Stephanus.*
    - English, *Cotton*, *Newman*, *Wickens*, The *Cambridg*-Concordance.

A Concordance of *Things* does sum up all the pertinent Scriptures unto any particular head or common place which denote the same sense, though it may be of different words: Some of these are in *Latin*: as,

Allotti *Thesaurus.*
Berchorii *Index moralis.*
Marlorati { *Thesaurus.* / *Enchiridion.*
Dan. Tossani *Index.*
Georgii Viti *Doctrinale Bibliorum.*

There are some others of this kind in our *English* Tongue;

Mr. Bernard's *Thesaurus Biblicus.*
Bogan. *View of the Threats and Punishments recorded in Scripture.*
Clark's *Holy Oyl.*
Wilson's *Dictionary.*

Unto these may be added those Treatises that handle the several acceptions of words and phrases in Scripture; as,

Flaccii Illyrici *Clavis Scripturæ.*
Mr. Leigh's *Critica Sacra.*
Petri Ravanelli *Bibliotheca sacra.*

*Commentators* are either { Matter. / upon some particular } Books.

Those I style Commentators upon *Matter*, who do insist upon the explaining of some peculiar subjects, dispersedly contained in the several parts of Scripture. Such are those that handle

Scripture-Philosophy; as,
Bochart *de Animalibus S. Scriptura.*
Ioan. Bustamantius *de Animalibus S. Scriptura.*
Wolf. Franzius *Hist. Animalium Sacr.*
Levinus Lemnius *de Plantis sacris.*
Joh. Mattheſius *Expoſitio locorum S. Script. in quibus aliqua rei metallicæ fit mentio.*
Joh. de Mey *Sacra Phyſiologia.*
Franc. Rucus *de Gemmis ſacris.*
Valeſius *de Sacra Philoſophia.*

Scripture-Chronology; as,
Leo Allatius *de Menſuris Temporum.*
Hen. Alſtedii *Chronologia ſacra.*
Hugh Broughton's Conſent.
L. Capelli *Chronologia.*
Laur. Codomanni *Annales S. Scripturæ.*
Dr. Lightfoot his Harmony.
Ben Ar. Montani *Daniel. Antiqu.* lib. 9.
Sir Walter Rawleigh's Hiſtory.
Jac. Saliani *Annales à creatione ad Chriſtum.*
Joſ. Scaliger *de Emendatione Temporum.*
Dr. Simſon *Chronologia.*
Ja. Uſſerii *Annales, & de Cainane Arphaxadi filio.*

Scripture-Geography, or Topography; as,
Jo. Adamantius *de ſitu Terræ ſanctæ.*
Chriſt. Adricomii *Theatrum terræ ſanctæ.*
Bocharti *Geographia ſacra.*
David Chytræi { *Itinerarium* / *Chronic.* } *totius S. Scrip.*
Mr. Fuller's Holy Land.

The

The Travels of the Patriarchs,
Gaſper Varrerius *de Ophyra regione.*

Scripture-Meaſures and Weights; as,
Boizardus.
Ed. Brerewood *de ponderibus & pretiis veterum nummorum.*
Capellus *de ponder. Num. & Menſur.*
Rob. Cenalis.
Dav. Chytræus.
Pet. Ciaconius.
Epiphanius.
Marquardus Freherus *de Numiſmate cenſus.*
Mat. Hoſius *de ſex Hydriarum*, Johan. 2. *capacitate*,
Hulſius.
Joh. Mariana.
Ar. Montanus *de Menſuris ſacris. Antiq. lib.* 7.
Occho.
Joſeph Scaliger, Snellius } *de re nummariâ.*
Selden *de Anno civili & Calendario Judaico.*
Gaſp. Waſerus *de Antiquis Nummis.*

Sacred Structures.
Joh. Buteo *de Arca Noe.*
Lud. Capelli *Templi Hieroſol. delineatio triplex.*
Mat. Hoſius *in fabricam Arcæ Noe.*
Ar. Montanus *de fabrica Templi. Antiq. lib.* 5.

The Proverbial expreſſions either uſed or alluded to in Scripture, or *Adagialia Sacra*; as,
Martin Delrius.

Joan. Druſius { *Proverbiorum liber.* / *Adagia Hebraica.*
Andreas Schottus.
Joach. Zehner.

The Allegories in Scripture.

Roberti Holcot. *Alleg. utriuſque Teſtamenti.*
Iſidor. Hiſpalenſis *de Alleg.*
Hieron. Laureti *Sylva Alleg. totius Scripturæ.*
Ottomarus Luſcinius.

The Schemes and Tropes uſed in Scripture.

Bedæ.
Caſſiodorus.
Flaccius Illyricus *in parte ſecunda.*
Glaſſi *Philologia Sacra.*
Barthol. Weſthemeri *Tropi inſigniores ex utroque Teſtamento.*
Zehneri *Similitudines Biblicæ.*

There might be divers other the like Subjects inſtanced in, but theſe are ſome of the chief. Now in all difficulties that refer to any of theſe heads, a man may expect more full ſatisfaction from thoſe Authors that *purpoſely* inſiſt upon them, than from others, who do more *promiſcuouſly* comment at large.

Commentators upon the Books of Scripture, are very numerous, and of various kinds: I ſhall only mention ſome of thoſe whoſe Names are common and moſt eminent.

Upon

## Upon the Whole Bible.

ANnotations.
Engliſh. 2 vol. fol.
Dutch. Tranſlated by *Theodore Haak.*
Italian, by *Deodate.*
*Biblia Magna*, 5 vol. fol. by *Eſtius, Menochius, Tirinus, Emanuel Sa.*
*Biblia Maxima.*
*Daniel Brenius.* S. An.
*Cajetanus.* P
*Hugo Cardinalis.* P
*Critica ſacra.* 9 vol.
*Hugo Grotius.*
*Jo. de la Hay.*
*Nic. Lyranus.* 1340. An.
*Mariana.* P. Annot.
*Lucas Oſiander.* L. Annot.
*Parem.* C
*Conradus Pellicanus.*
*Piſcator.* C. Anal.
*Quiſtorpius.* L. Annot.
*Steph. Szegedinus.* C. An.
*Tremelij* Annot.
*Vatablus.* P. An.
*Waltherus.* L.

See many other commentators mentioned in *Poſſevin, Draudius, Schottus*, The *Oxford* Catalogue.

## On the *Pentateuch.*

*Abarbanel.* R
*Aben Ezra.* R
*Henry Ainſworth. E
*Hen. Alſtedius.* C
*Benedict. Aretius.* C
*Beda.* 730
*Jac. Bonfrerius.* P
*Jo. Brentius.* L.
*Johan. Calvinus.*
*Seraph. Cappo à Porrecta.* P
*Catena Veterum.*
*David Chytræus.* L.
*Cyrillus Alexand.* 430
*Jo. Druſius.* C
*Paulus Fagius.* C
*Ferus.* P
*Gregorius Magnus.* 600
Arth. Jackſon. E
*Salomon Jarchi.* R
*Franciſ. Junius.* C
*Corn. à Lapide.* P
*Malvenda.* P
*Menaſſe Ben Iſrael.* R
*Oleaſter.* P
*Fab. Paulutius.* P
*Bened. Pererius.*
*Piſcatoris Queſtiones.* C

Auguſt.

*Auguſt. Steuchus Engubinus* P *Annot. Theodoret.* 440.

*Toſtatus.* P
Jo. Trap. E. *Annot.*

## On *Geneſis.*

*Tho. Aquinas.* 1270
*Auguſtinus.* 420
*Moſes Barcephæ.* R
* Chriſt. Cartwright. E
*Jo. Chryſoſtom.* 400.
*Cyrillus Alexand.* 430
*Mart. Delrio.* P.
*Benedict. Fernandes.* P
*Jo. Gerhardus.* L 3 vol. fol.
*Jo. de la Hay.* P
*D. Hieronymus.* 400
*Mart. Lutherus.*

*Aug. Marloratus.* C
*Pet. Martyr.* C
* *Joh. Mercerus.* C
*Marin. Merſennus.* P.Q.
*Wolf. Muſculus.* C
*Origenes.* 250
*Ben. Pererius.* P
* *And. Rivet.* C
*Victorin. Strigellius.* C
And. Willet. E
*Lod. Tſtella.* P
*Hulder. Zuinglius.*

## Upon *Exodus.*

* Chriſt. Cartwright. E
*Johan. de la Hay.* P
*Janſenius in* 15 *priora Cap.* P
*David Kimchi.* R 1200
Arth. Lake *in cap.* 19. E
*Lorinus.* P

*Chriſtoph. Pelargus.* L
*Benedict. Pererius in* 15 p. Cap. p.
* *Andr. Rivet.* C
And. Willet. E
*Hulder. Zuinglius.*

## On *Leviticus.*

*Cyrillus Alexand.* 430
*Schelomo ben Jakar.* R

*Simeon ben Joachim.* R
* *Jo. Lorinus.* P

*Origenes*

Origenes. 250.
Christoph. Pelargus. L
Pet. Serranet. P
And. Willet. E

## On Numbers.

Guil. Atterfol. E
Schelomo ben Jaker. R
*Johan. Lorinus. P
Origenes. 250.
Christ. Pelargus. L

## On Deuteronomy.

Schelomo ben Jaker. R
*Jo. Lorinus. P
Mart. Lutherus.
Christoph. Pelargus. L
Aug. de Quiros. P
Joh. Wolfius. C

## On Joshua.

Augustinus. 420.
*Bonfrerius. P
Brentius. L
Calvinus.
Chytraus. L
Drusius. C
Jo. Ferus. P
Levi ben Gerson. R
Salomon Jarchi. R
Arth. Jackson. E
Corn. a Lapide. P
Lavaterus. C
Cosm. Magalianus. P
Malvenda. P
*And. Masius. P
Jo. Mayer. E
Arias Montanus. P
Origenes. 250.
Rupertus. Anno 1130.
*Nicol. Serrarius. P Qu.
Theodoret. 440
Tostatus. P
Hugo de S. Victore. 1130
Jo. Wolfius. C

## On Judges.

Augustinus. 420.
*Fac. Bonfrerius. P
Jo. Brentius. L
Mart. Bucer. C
Chy-

*Chytræus.* L
*Jo. Druſius.* C
*Jo. Ferus.* P
*Levi ben Gerſom.* R
*Salamon Jarchi.* R
*David Kimchi.* R
*Corn. a Lapide.* P
*Ludo. Lavater.* C
*Coſm. Magalianus.* P
*Malvenda.* P.

*Pet. Martyr.* C
Jo. Mayer. E
* *Arias Montanus.* P
*Pellicanus.*
Rich. Rogers. E
* *Nic. Serrarius.* P
*Theodoret.* 440
*Toſtatus.* P
*Hugo de S. Victore.* 1130
*Jo. Wolfius.* C

## On *Ruth.*

*Aben Ezra.* R
*Gab. Acoſta.* P
Ven. *Beda.* 730
* *Jac. Bonfrerius.* P
*Jo. Bremius.* L
*Chytræus.* L
*Joh. Druſius.* C
*Salomon Jarchi.* R
*Corn. a Lapide.* P
*Ludo. Lavater.* C
*Malvenda.* P

Jo. Mayer. E
*Iſaac Meir.* R
*Pellicanus.*
* *Gaſp. Sanctius.* P
* *Nic. Serrarius.* P
*Theodoret.* 440
Topſhel. E
*Toſtatus.* P
*Hugo de S. Victore.* 1130
*Jo. Wolfius.* C

## On *Samuel.*

*Jo. Brentius.* L
*Jo. Calvinus.*
*Dion. Carthuſianus.* 1460
*Nic. Cauſin.* P. *Diſſertationes.*
*Jo. Druſius.* C

*Hieronymus.* 400
*Schelomo ben Jaker.* R
*David Kimchi.* R
*Corn. a Lapide.* P
*Malvenda.* P
*Pet. Martyr.* C
Jo. Mayer.

Jo. Mayer. E
Mendoza. P
Origenes. 250
Pellicanus.
* Gasp. Sanctius. P
* Nic. Serrarius. P
Victor. Strigellus. P
Theodoret. 440
Toſtatus. P
Hugo de S. Victore. 1130
And. Willet. E

## On the *Kings.*

Jo. Brentius. L
Carthuſianus. 1460
Schelomo ben Jakar. R
Corn. a Lapide. P
Malvenda. P
Pet. Martyr. C
Jo. Mayer. E
Origenes. 250
Pellicanus.
Procopius. 520
* Gasp. Sanctius. P
* Nic. Serrarius. P
Vict. Strigelius. C
Theodoret. 440
Toſtatus. P
Hugo de S. Victore. 1130

## On the *Chronicles.*

Carthuſianus. 1460
Jo. Druſius. C
Hieronymus. 400
Simeon ben Joachim. R
Salomon Jarchi. R
Corn. a Lapide. P
Ludo. Lavater. C
Malvenda. P
Jo. Mayer. E
Procopius. 520
* Gasp. Sanctius. P
* Nic. Serrarius. P
Theodoret.
Toſtatus. P

## On *Ezra.*

Aben Ezra. R
Ven. Beda. 730
Jo. Brentius. L
Salomon Jarchi. R
Simeon ben Joachim. R
Corn. a Lapide. P

Lava-

*Lavaterus.* C
*Malvenda.* P
Jo. Mayer. E
*Procopius.* 520
* *Gasp. Sanctius.* P
*Hugo de S. Victore.* 1130
*Jo. Wolfius.* C

## On *Nehemiah.*

*Beda.* 730.
*Brentius.* L
*Ferus.* P
*A Lapide.* P
*Lavaterus.* C
*Malvenda.* P
Jo. Mayer. E
*Mr.* Pilkinton. E
* *Nic. Serrarius.* P
*Jo. Wolfius.*

## On *Esther.*

*Brentius.* L
Cowper. E
*Drusius.* C
*Franc. Fevardentius.* P
*Salomon Jarchi.* R
*Corn. a Lapide.* P
*Lavaterus.* C
*Malvenda.* P
Jo. Mayer. E
*Pet. Merlinus.* C
*Rabbanus Maurus.* 850
* *Gasp. Sanctius.* P
* *Nic. Serrarius.* P Quell.
*Jo. Wolfius.* C

## On *Job.*

*Mr.* Abbot. E
*Aben Ezra.* R
*Augustinus.* 420. Annot.
*Jo. Bolducus.* P
*Jo. Brentius.* L
Broughton. E
*Jo. Calvinus.*
Jos. Caryl. E
*Catena 24. Græc. Doct.*
*Jo. Cocceius.* C
*Balth. Corderius.* P
*Jo. Drusius.* C
*Jo. Ferus.* P
*Levi ben Gerson.* R
*Gregorius Mag.* 600
*Hesychius.* 400.

Scholiast

Abelamo ben Jakar. R
Ludo. Lavaterus. C
Moſes ben Maimon. R
*Jo. Mercerus. C
Pet. Merlinus. C
Origenes. 250
*Jo. de Pineda. P
*Gaſp. Sanctius. C
Aug. St. Eugubinus. P
Didacus à Stunica. P

## On the Pſalms.

Abbot. E
Aben Ezra. R.
Hen. Ainſworth. E
Ameſius. C
Amyraldus. C Paraph.
Ant. Angelius. P
Tho. Aquinas. 1270
Auguſtinius. 420
Fred. Balduinus. L
Beda.
Bellarmine. P
Beza. C
Calvinus.
Carthuſianus. 1460
Cartwright on 15 Pſ. E
Catena Grac. Patrum.
Dickſon. E
Dan. Dike 124 Pſ. E
Downham. 15 Pſ. E
Euthymius. 1180
St. Fabritius. C Genuen.
*Jo. Foord. E
*Gilb. Genebrardus. P
Levi ben Gerſom. R
Gouge on 116 E
Dr. Hammond. E
Conradus Hertſbachius. P
Hieronymus. 400
Arth. Jackſon. E
Corn. Janſenius. P
Salomon Jarchi. R
David Kimchi. R
Pet. Lombardus. 1160
Jo. Lorinus. P
Malvenda. P
Marloratus. C
Dr. Mayer. E
Mollerus. C
Ar. Montanus. P
*Muis. P
Wolf. Muſculus. C
Bp. Nicolſon. E
Guil. Pariſienſis. 1240
Pierſon on 27, 84, 85, 87. E
Pitiſcus. C
Bp. Reynolds on the 110. E
Rab. Rollocus. C
Abra. Scultetus. C
Sedgwick on 23 Pſ. E
Aug. Steuch. Eugubinus. E
Vicars. E

On

## On the *Proverbs*.

*Aben Ezra.* R
*Anton. Agelius.* P
*Ro. Baynus.* P
Ven. *Beda.* 730
* *Tho. Cartwright.* C
Jo. Dod.
*Geierus.* L
*Levi ben Gerſom.* R
*Hieronymus.* 400
*Rob. Holcot.* 1350
*Janſenius.* P
Jermyn. *E*
*David Kimchi.* R
*A Lapide.* P
*Lud. Lavater.* C
*Luther.* Annot.
*Dr.* Mayer. *E*
*Melanchthon.* L
* *Jo. Mercerus.* C
*Guil. Pariſienſis.* 1240
* *Salazar.* P
Fran. Taylor. *E*
Jo. Trap. *E*

## On *Eccleſiaſtes*.

*Aben Ezra.* R
*Beda.* 730
*Bonaventura.* 1280
*Jo. Brentius.* L
Hugh Broughton. *E*
* *Tho. Cartwright.* C
*Jo. Cotton.* C
*Jo. Ferus.* P
* *Geierus.* L
Thomas Granger. *E*
*Gregorius Neocæſarienſis.* 24. Paraph.
*Greg. Nyſſenus.* 380. *Conc.*
*Hieronymus.* 400
*Janſenius.* P
*Solomon Jarchi.* R
Jermyn. *E*
*Lavaterus.* C
*Lorinus.* P
*Lutherus.* Annot.
*Malvenda.* P
*Iſaac Meir.* R
*Melanchthon.* L
* *Mercerus.* C
*Guil. Pariſienſis.* 1240
* William Pemble. *E*
* *Jo. de Pineda.* P
*Franc. Sanchez.* P
*Serrarius.* P
*Tollenarius.* P

*Hugh*

Hugo de S. Victore. 1130 | Jo. Trap. E

## On the Canticles.

Ant. Agelius. P
Aben Ezra. R
Hen. Ainſworth. E
Hen. Alſted. C
Anſelmus. 1100
Tho. Brightman. E
Carthuſianus. 1460
Catena. Grac. Patrum.
Jo. Cotton. C
Gilbert. Foliot. 1187
Mart. Delrius. P
* Mich. Ghiſler. P
Gregorius Mag. 600
Hieronymus. 400
Salomon Jarchi. R
Arth. Jackſon. E
Lutherus.
Jo. Mercerus. C
Malvenda. P
Guil. Pariſienſis. 1240
De Ponte. P
Pſellus. 850
Robotham. E
* Gaſp. Sanctius. P
Paulus Sherlogus. P
* Theodoretus. 440

## On Iſaiah.

Abarbanel. R
Aben Ezra. R
Did. Alvarez. P
Tho. Aquinas. 1270
Beda. 730
Jo. Brentius. L
Hen. Bullingerus. C Hom.
* Calvinus.
David Chytreus. L
* Cyrillus Alex. 430
W. Day. E
Euſeb. Cæſari. 320
Fran. Forerius. P
Hieronymus. 400
Salomon Jarchi. R
David Kimchi. R
Cor. a Lapide. P
Lutherus.
Malvenda. P.
Marloratus. C
Arias Montanus. P
Hen. Mollerus. C
Alex. Morus. C in cap. 53
Wolf. Muſculus. C
Oleaſter. P.

*Mich. de Palatio.* P
*Hell. Pintus.* P
*Barthol. Pitiſcus.* C
*Procopius.* 520
*Aug. de Quiros.* P
*Gaſp. Sanctius.* P
*Abra. Scultetus.* C

## On *Jeremiah.*

*Abarbanel.* R
*Tho. Aquinas.* 1270
*Jo. Brentius.* L
*Bullingerus.* C Hom.
* *Jo. Calvinus.*
*Chr. a Caſtro.* P
*David Chytræus.* L
* *Pet. a Fugueiro.* P Par.
* *Mich. Ghiſlerus.* P
*Hieronymus.* 400
*Salomon Jarchi.* R
*David Kimchi.* R
*A Lapide.* P
*Maldonatus.* P
*Malvenda.* P
*Origenes.* 250
*Amandus Polanus.* C
* *Sanctius.* P
* *Theodoretus.* 440
*Dan. Toſſanus.* C Paraph.

## On the *Lamentations of Jeremiah.*

*Aben Ezra.* R
*Gab. Acoſta.* P
*Tho. Aquinas.* 1270
*Bonaventura.* 1280
Broughton. *E*
*Bullingerus.* C
* *Jo. Calvinus.*
*Alp. a Caſtro.* P
*Mart. Delrius.* P
*Ferus.* P
* *Pet. a Figueiro.* P
*Hieronymus.* 400
*Salomon Jarchi.* R
*Cor. a Lapide.* P
*Jo. Maldonatus.* P
*Benedictus Mandinus.* P
* *Pet. Martyr.* C
*Iſaac Meir.* R
*Melanthon.* L
*Origenes.* 250
*Hector Pintus.*
*Amandus Polanus.* C
* *Gaſp. Sanctius.* P
* *Theodoret.* 440
*Dan. Toſſanus.* C
John Udal. *E*
*Hugo de S. Victore.* 1130
*Zuinglius.* Up-

## Upon *Ezekiel.*

*Abarbanel.* R
* *Calvinus.*
*Carthusianus.* 1460
*Gregorius Mag.* 600
*Hieronymus.* 400
*Salomon Jarchi.* R
*Junius.* C
*A Lapide.* P
*Lavaterus.* C
*Maldonatus.* P
*Origenes.* 250
*Hector Pintus.* P
*Pellicanus.* P Z
*Amandus Polanus.* C
* *Gasp. Sanctius.* P
*Pet. Serranus.* P
* *Theodoretus.* 440
* *Villalpandus.* P
*Steph. Zegedinus.* C

## On *Daniel.*

*Abarbanel.* R
*Aben Ezra.* R
*Hen. Alsted.* C
*Tho. Aquinas.* 1270
Broughton. E
*Bullingerus.* C
* *Calvinus.*
*Carthusianus.* 1460
*Geierus.* L
*Levi ben Gerson.* R
*Conradus Graserus.* C
*Hieronymus.* 400
*Fran. Junius.* C
*Corn. a Lapide.* P
*Lutherus.*
*Maldonatus.* P
*Melanchthon.* L
*Arias Montanus.* P
* Parker. E
*Ben. Pererius.* P
*Hect. Pintus.* P
*Amandus Polanus.* C
*Rollocus.* C
* *Sanctius.* P
* *Theodoretus.* 440
*Jo. Wigandus.* L
* An. Willet. E

## *On the Twelve Minor Prophets.*

*Abarbanel.* R
*Aben Ezra.* R
*Beda.* 730
* *Calvinus.*

*Carthusianus.* 1460
*Alphonsus* } *a Castro.*
*Christoph.* }
*Cyrillus Alexand.* 430
*Danæus.* C
*Drusius.* C
*Ste. Fabricius.* C concio.
*Pet. a Figueiro.* P
*Hemmingius.* C
*Hieronymus.* 400
George Hutchison. C
*Salomon Jarchi.* R
*David Kimchi.* R
*Cor. a Lapide.* P
*Arias Montanus.* P
D. Mayer. E
*Fran. Ribera.* P
* *Gasp. Sanctius.* P
* *Jo. Tarnovius.* L
* *Theodoretus.* 440
M. Trap. E

## On *Hosea.*

*Jo. Brentius.* L
Jer. Burroughs. E
*Hiero. Guadalupensis.* L
*Lutherus.*
*Balthasar Meisnerus.* L
* *Jo. Mercerus.* C
*Hen. Mollerus.*
*Amandus Polanus.* C
Bp. Reynolds. E
* *And. Rivet.* C
*Dr.* Sibs. E
*Imman. Tremelius.* C
*Theophylactus.* 900
* *Hieron. Zanchius.* C

## On *Joel.*

*Benjam. Bonerus.* L Par.
*Joan. Faber.* P
*Lutherus.*
* *Mercerus.* C
*Hugo de S. Victore.* 1130

## On *Amos.*

Seb. Benefield. E
*Jo. Brentius.* L
*Lutherus.*
* *Mercerus.* C
*Mat. Quadratus.* P
*Ruffinus.* 400

On

## On *Obadiah.*

*Mart. Lutherus.*
Edw. Marbury. *E*
* *Mercerus.*
* Jo. Rainoldus. *E*
*Hugo de S. Victore.* 1130

## On *Jonah.*

* Bp. Abbot. *E*
*Gab. Acosta.* P
Atterſol. *E*
* *Pet. Baro.* C
Jo. *Brentius.* L
*Fran. Fevardentius.* P
*Fran. Junius.* C
* Bp. King. *E*
*Lutherus.*
* *Joan. Mercerus.* C
*Theophylactus.* 900
Jo. *Treminius.* P

## On *Micah.*

Jo. *Brentius.* L
* *Da. Chytraus.* L
*Lutherus.*

## On *Nahum.*

* *Da. Chytraus.* L
*Ludo. Crocius.* L
*Lutherus.*
*Hector Pintus.* P
*Theophylactus.* 900
Jo. *Winkelmannus.* L

## On *Habakkuk.*

* *Chytraus.* L
*Lutherus.*
Marbury. *E*
*Winkelmannus.* L

## On *Zephaniah.*

* *Martin. Bucerus.* C
*Lutherus.*
Jo. *Winkelmannus.* L

On

## On *Haggai.*

*Frid. Balduinus.* L
*Jo. Ecchius.* P
*Phil. Melanchthon.* L
*Rainolds.*
*Didacus a Stunica.* P
*Balthasar Willius.* C
*Winkelmannus.* L

## On *Zechariah.*

*Frid. Balduinus.* L
* *Da. Chytræus.* L
*Lutherus.*
*Phil. Melanchthon.*
* Will. Pemble.
*Jo. de Reyrales.* P. Quæst.
*Didacus a Stunica.* P
*Balth. Willius.* C

## On *Malachi.*

*Gab. Acosta.* P
*Frid. Balduinus.* L
*Dan. Chytræus.* L
*Jo. Martinus.* C
*Melanchthon.* L
*Hen. Mollerus.* C
*Amandus Polanus.* C
*Aug. de Quiros.* P
Will. Sclater. *E*
* Rich. Stock. *E*
*Balth. Willius.* C
*Winkelmannus.* C

## *Upon the New-Testament.*

*Ben. Aretius.* C
* *Theod. Beza.* C Ann.
*Carthusianus.* 1460
* Tho. Cartwright. *E*
*Catena Græc. Patrum.*
*Drusius.* Annot.
* *Erasmus.* P Paraph.
*Fulk. E*
*Gregorius Mag.* 600
* *Dr.* Hammond. *E*
* *Heinsius.* C Ann.
*Flac. Illyricus.* L
*Cor. a Lapide.* P
*Dr.* Lightfoot. *E*
*Marloratus.* C
*Jo. Mayer. E*

*Zac. Mutheſius.* L
*Alph. Salmeron.* P
* *Schmidius.* Annot. L
*Dan. Toſſanus.* C
Jo. Trap. *E*

## *Upon the Four Goſpels.*

*Tho. Aquinas.* 1270
*Ben. Aretius.* C
*Auguſtinus.* 420
*Sebaſt. Barradius.* P
*Jo. Brentius.* L
* *Luc. Brugenſis.* P
*Mart. Bucerus.* C
*Bullingerus.* C
* *Calvinus.*
* Cartwright. C
*Catena Aurea.*
* *Chemnitius.* L
*Ada. Contzen.* P 2 vol. fol.
* *Lud. de Dieu.* C
*J. Gerſom.* 1420
*Nic. Gorranus.* 1350
*Hieronymus.* 400
* *Cor. Janſenius.* P
*Dr.* Lightfoot. *E*
*Maldonatus.* P
*Bened. Mandinus.*
Jo. Mayer. *E*
*Arias Montanus.* P
*Aloyſius Novarinus.* P
*Guido de Perpiniano.* P
*Rupertus.* 1120
*Alphon. Salmeron.* P
*Sculteſus.* C
* *Theophylactus.* 900
*Dan. Toſſanus.* C
Jo. Trap. *E*
*Hugo de S. Victore.* 1130

## *On Matthew.*

* *Anonymus,* ſaid to be *Chryſoſtom.*
*Anſelmus.* 1100
*Aquinas.* 1270
*Alphon. Avendanus.* P
*Auguſtinus.* 420
*Erellius. S.*
* *Chryſoſtomus.* 400
Dav. Dickſon. C
* *Epiſcopius.*
*Ferus.* P
*Rod. Gualtherus.*
*Claud. Guilliaudus.* P
*Hieronymus.* 400
*Hilarius.* 350
*Phil. Melanchthon.* L

*Gasp. a Melo.* P
* *Musculus.* C
*Aloys. Novarinus.* P
*Origenes.* 250
*Guil. Parisiensis.* 1240
*Angelus de Paz.*
*Rob. Stephanus.* C
*Dan. Tossanus.* C
* *Tostatus.* P

## On *Mark.*

*Albertus M.* 1280
*Beda.* 730
*Lamb. Daneus.* C Quest.
*Jo. Gerson.* 1420
*Angel. del. Paz.* P
* *Rob. Stephanus.* C
*Jo. Winkelmannus.* L
*Vital. Zuccolo.* P Hom.

## On *Luke.*

*Ambrose.* 730
*Beda.* 730
*Bonaventura.* 1280
*Catena Grac. Patrum.*
*Isid. Clarius.* P
*Hier. Guadalupensis.* P
*Gas. Melo.* P
*Origenes.* 230
*Angelus de Paz.* P
* *Rob. Stephanus.* C
*Did. Stella.* P
* *Fran. Tolet.* P
*Vit. Zuccolo.* P

## On *John.*

*Aquinas.* 1270
*Augustinus.* 420
*Bonaventura.* 1280 Hom.
*Catena Grac. Patrum.*
* *Chrysostomus.* 400
*Cyrillus Alexand.* 430
*Hemmingius.* L
* *Jo. Ferus.* P
*Lutherus.*
*Melancton.* L
*Musculus.* C
*Origenes.* 230
*Hieron. Osorius.* P
*Michael de Palatio.* P
*Chr. Pelargus.* L
*Ben. Pererius.* P
*Ribera.* P
* *Rob. Rollocus.* C
*Paul Tarnovius.* L
*Fran. Tolet.* P

On

## On the *Acts*.

*Dan. Areularius.* L
*Beda.* 730
*Brentius.* L
*Bullingerus.* C
* *Calvinus.*
*Joach. Camerarius.* L
*Catena Vet. Pat.*
*Chryſoſtomus.* 400
*Lud. de Dieu.* C
* *Jo. Ferus.* P
*Fromondus.* P
*Nic. Gorranus.* 1350
*Gregorius Mag.* 600
*Rod. Gualtherus.* C
*Cor. a Lapide.* P
* *Lorinus.* P
Jo. Mayer. *E*
*Arias Montanus.* P
*Aloyſ. Novarinus.* P
*Oecumenius.* 1070.
*Alph. Salmeron.* P
*Tho. Stapleton.* P
* *Theophylactus.* 900
*Dan. Toſſanus.* C
Jo. Trap. *E*

## On the *Epiſtles*.

*Ambroſius.* 370
*Anſelmus.* 1100
*Aquinas.* 1270
*Beda.* 730
*Bullingerus.* C
* *Calvinus.*
*Ambroſius Catharinus.* P
* *Chryſoſtomus.* 400
*Adam Contzen.* P
Dav. Dickſon. C
*Guil. Eſtius.* P
*Nic. Gorranus.* 1350
*Rod. Gualtherus.* C
*And. Hyperius.* C
*Be. Juſtinianus.* P 3 Tom.
* *Cor. a Lapide.* P
*Pet. Lombardus.* 1160
Jo. Mayer. *E*
* *Muſculus.* C
*Oecumenius.* 1070
*Beat. Remigius.* 880
* *Theodoretus.* 440
* *Theophylactus.* 900
*Dan. Toſſanus.* C
Jo. Trap. *E*
*Hugo de S. Victore.* 1130
*Conrad. Verſtius.* C

On

## On the Epistle to the *Romans*.

*Augustinus.* 420
*Frid. Balduinus.* L
*Jo. Brentius.* L
*Mart. Bucerus.* C
*Adam Contzen.* P
*Crellius.* S
*Lud. de Dieu.* C
*Episcopius*, in cap. 9. 10. 11
Elton *on chap.* 7, 8, 9.
* *Jo. Ferus.* P
*Marcil. Ficinus.* 1440
*Jo. Gerhardus.* L
*Gomarus.* C
Goodwin *on chap.* 9.
* *Pet. Mart.*
*Phil. Melanchthon.* L
* *Wolf. Musculus.* C
*Cornelius Mussus.* P
*Gasp. Olevianus.* C
*Origenes.* 250
Elnath. Par. *E*
*Ben. Pererius.* P
*Rob. Rollocus.* C
Sclater *on chap.* 4. E
*Dominic. Soto.* P
*Stapleton.* P
* *Fran. Tollet.* P
And. Willet. *E*
Wilson. *E.*

## On the Epistles to the *Corinthians*.

*Frid. Balduinus.* L
* *Pet. Mart.* in Prim. C
*Phil. Melanchthon.* L
* *Wolf. Musculus.* C
*Tho. Morton.* in Prim. C
Guil. Sclater. *E*
*Tho. Stapleton.* P
*Dr.* Sibs, 1 *ch.* 2 *ep.*
*Geor. Wenrichius.* L.

## To the *Galatians*.

*Augustinus.* 420
*Frid. Balduinus.* L
*Jo. Brentius.* L
*Crellius.* S
Lushington. *E*
*Lutherus.*
* *Musculus.* C
* Will. Perkins. C

*Rob.*

*Rob. Rollocus.* C
*Adam Sasbout.* P
*Jo. Wigandus.* L
*Jo. Winkelman.* L

## To the *Ephesians.*

Paul Bain. *E*
*Frid. Balduinus.* L
*Bodius.* C
* *Lud. Crocius.* L
* *Musculus.* C
*Aug. de Quiros.* P
*Rob. Rollocus.* C
*Adam Sasbout.* P
*Ab. Scultetus.* C
* *Hieron. Zanchius.* C
*Geor. Wenrichius.* L

## To the *Philippians.*

Hen. Airay. *E*
*Frid. Balduinus.* L
*Jo. Brentius.* L
* *Gomarus.* C
* *Musculus.* C
*Ad. Sasbout.* P
*Jo. An. Velasquez.* P
* *Hieron. Zanchius.* C

## To the *Colossians.*

*Frid. Balduinus.* L
* Nic. Byfield. *E*
*Tho. Cartwright.* C
* Bp. Davenant. *E*
Edw. Elton. *E*
*Melancthon.* L
* *Musculus.* C
*De Quiros.* P
*Rollocus.* C
*Sasbout.* P
* *Hieron. Zanchius.* C

## To the *Thessalonians.*

* *Jo. Gomarus.* C
*Bp.* Jewel. *in Prim.* *E*
*Pet. Morschovius.* S
* *Musculus.* C
*Rollocus.* C
* *Dr.* Sclater. *E*

*Pet.*

*Pet. Steuartius.* P
* *Zanchius.* C
*Zuinglius.*
*Wenrichius.* L

## To *Timothy.*

*Alex. Alesius.* L
*Frid. Baldninus.* L
*Lamb. Danæus.* C
* *Claud. Espencæus.* P
*Ant. Fayus.* C
*Jo. Gerhardus.* L
*Hemmingius.* L
*Cosm. Magalianus.* P
*Melanchon.* L
* *Musculus.* C
*Ad. Saebout.* P
* *Sculteus.* C
*Lud. Soto.* major. P

## To *Titus.*

*Alex. Alesius.* L
* *Lud. Crocius.* L
* *Claud. Espencæus.* P
*Cosm. Magalianus.* P
*Ad. Saebout.* P
* *Ab. Sculteus.* C
*Lud. Soto.* major. P
* Tho. Taylor. *E*

## To *Philemon.*

* Atterſol. *E*
*Brentius.* L
*Danæus.* C
* Dan. Dike. *E*
*Fran. Fevardentius.* P
* *Gomarus.* C
*Phil. Parens.* C
*Ab. Sculteus.* C

## On the *Hebrews.*

Dav. Dickſon. C
*Jo. Gerrardus.* L
* *Gomarus.* C
*Dr.* Gouge. *E*
* *An. Hyperius.* C
W. Jones. *E*
*Fr. Junii.* Para.
G. Lawſon. *E*

Luſhington.

Lushington. E
Polyc. Lyserus.
Dr. Owen. E
Mic. de Palatio. P
Perkins. C
Fran. Ribera. P
Sasbout. P
Schlichtingius. S
Sculterus. C
* Ludov. de Tena. P Qu.

## On the 7 Canonical Epistles.

Hen. Alsted. C
* Tho. Aquinas. 1270
Beda. 730
Bullingerus. C
* Calvinus.
* Estius. P
Nic. Gorran. 1350
Rod. Gualtheri. C
Nic. Hemmingius. L
Cor. a Lapide. P
Lorinus. P
Salmeron. P
Dan. Tossanus. P
Mat. Turnemannus. L

## On the Epistle of James.

* Brochman. L
Didac. Daza. P
Fran. Fevardentius. P
Bapt. Folengius. P
* Jo. Laurentius. C
Tho. Manton. E
Jo. Mayer. E
Balt. Paez. P
Aug. de Quiros. P

## On the Epistles of Peter.

Bp. Alley.
Amesius. C
Tho. Adams in ep. 2.
* Nic. Byfield. E
Bapt. Folengius. P
Jo. Gerhardus. L
* Jac. Laurentius. C
Lutherus.
Turnemannus. L
Jo. Winkelman. L

On

## On the first Epistle of *John*.

*Augustinus*. 420
John Cotton. *E*
* *Lamb. Danæus*. C
* *Episcopius*.
Jo. *Ferus*. P
*Bapt. Folengius*. P
Hardy. *E*
*Turnemannus*. L
* *Zanchius*. C

## *On the second Epistle.*

* *Danæus*. C
Jo. *Jac. Grynæus*. C
W. Jones. *E*
Ed. Pocock. *E* Annot.

## *On the third Epistle.*

* *Lamb. Danæus*. C
W. Jones. *E*
Edw. Pocock. *E*
*Nicolaus Selneccerus*. L
*Hieron. Zanchius*. C

## *On the Epistle of* Jude.

*Jac. Bolduc*. P
* *Danæus*. C
*Feverdentius*. P
*Hyperius*. C
*Fran. Junius*. C
William Jenkyn. *E*
*Lutherus*.
Tho. Manton. *E*
*Phil. Pareus*. C
* Will. Perkins. *E*
*Aug. de Quiros*. P
*Sasbout*. P
*Sibelius*. C

## *On the* Revelation.

Alabaster. *E*
*Albertus Magnus*. 1280
*Alfred*. C
*Anselmus*. 1100 Au-

*Augustinus.* 420. Hom.
*Beda.* 730
Brightman. *E*
*Joach. Camerarius.* L
*Dav. Chytraus.* L
Cotton. 13th. *E*
Will. Cowper. *E*
Dent. *E*
*Lud. de Dieu.* C
*Episcopius* in cap. 2 & 3
*Forbes.* C
*Jo. Gerardus.* L
*Gorranus.* 1350
*Jo. de la Haye.* P
King James. *Paraph.*
*A Lapide.* P
*Laurentius.* C
Mede *E*
*Cusp. Melb.* P
*Napier.* C
Perkins *in 2 pr. cap.* 3. *E*
*Ribera.* P
*Tostatus.* C
*Viegas.* P.

Amongst all these Commentators, it would be too great presumption for any private man to compare them, or say which is best; since there is scarce any one so well acquainted with all of them, as to be able to pass such a censure: And besides, concerning those that are commonly known, there are few that agree in the same judgment, one preferring this, and another that; and therefore it will be safest to give only some general characters of them.

Some of the Interpreters are more especially eminent for their *Authority* and *Antiquity*; as, the Comments of the Fathers, *Ambrose*, *Augustine*, *Bernard*, *Chrysostome*, the *Cyrills*, *Eusebius*, *Gregory* the Great, *Gregory Nyssen*, *Hierom*, *Hilary*, *Origen*, *Theodoret*, *Theophylact*.

Amongst the later Writers, some are eminent for their Orthodox sound judgment, and proper and useful matter: So the Protestant Commentators in general; as, *Alsted*, *Baldwin*, *Brentius*, *Bucer*, *Bullinger*,

*Bullinger, Calvin, Chemnitius, Danæus, Drusius, Gerard, Hyperius, Junius, Lavater, Luther, Pet. Martyr, Melanchthon, Mercer, Moller, Musculus, Pareus, Piscator, Rivet, Rolloc, Scultet, Tarnov, Zanchy, &c.*

More especially our *English* Divines, whose abilities and genius's (when they apply themselves this way) do for the most part raise them up above the common pitch of other Writers; as may appear in the Works of *Ainsworth, Ames, Bain, Byfield, Cartwright, Davenant, Hammond, Perkins, Slater, Willet, &c.*

Amongst the Popish Interpreters, some are more eminent for their subtilty and rational learning in the explaining of Scripture; such were generally those *School-men* who have undertaken to comment upon it; as, *Albertus M. Alexander de Ales, Aquinas, Bonaventure, Cajetan, Carthusian, Daza, Estius, Mic. de Palatio, Dominic. Soto, &c.*

Others amongst them are eminent for solid, pious matter, in practical things, and points not controverted; as, *Brugensis, Ferus, Jansenius.*

Others of them are useful for their various collections and observations out of former Writers, as many late Jesuits and others; as, *a Lapide, Lorinus, Maldonat, Masius, Mendoza, Pererius, Peneda, Ribera, Salmeron, Sanctius, Serrarius, Tolet, &c.*

Besides these Commentators upon the several Books, there are others that have commented upon particular parcels and texts of Scripture: Of which kind, the Homilies of the ancient Fathers are the first; as, those of *Augustine, Bernard, Chrysostome, Chrysologus, Gregory, &c.*

As

As for the common *Postillers*, they are for the most part rejected by our gravest, most judicious Divines, as being generally useless and empty. But there are some amongst them of better esteem; as,

| Protestants. | Papists. |
|---|---|
| * *Dr.* Boys. | *Besseus.* |
| *Dietericus.* | *Coppenstenius.* |
| *Jac. Laurentius.* | *Fonseca.* |
| *Stumphius.* | *Gal. Inchino.* |
| *Zepperus.* | *Labata.* |
| | *Mussus.* |

To which may be added those Discourses of this kind, upon occasional subjects:

*Georgii Grossi Thesaurus Concionum omnigenarum, nempe Catecheticarum, Præparatoriarum, Eucharisticarum, Nuptialium, Funebrium, Anniversariarum, Pœnalium, Auspicatoriarum, Valedictoriarum, &c.*

*Pontani conciones funebres, ex variis Autoribus collectæ.*

*Jo. Noviomagi Penu concionum tum nuptialium, tum funebrium.*

*Jo. Geminiani conciones funebres.*

A Collection of *English* Funeral-Sermons, stiled Ορήνοικος.

L. *Verulam* his advance of Learning.

'Tis the common opinion, That amongst all such kinds of Works, our *English* Sermons and Treatises are most elaborate and useful. It was the judgment of a very learned man, *That if the choice and best observations which have been made dispersedly in our* English *Sermons (leaving out the largeness of Exhortations and Applications thereupon) had been set down in a continuance, it would be the best Work in Divinity that hath been written since the Apostles times.*

And certainly there is either some special eminency in their Writings, or else there is some peculiar *Genius* in men of the same Countrey, which makes their notions seem unto one another more proper and acceptable.

Amongst our *English* Divines, these are, for Sermons and practical Divinity, some of the most eminent in several kinds.

Bp. Andrews
Mr. Atterſol
Mr. Ball
Mr. Byfield
Bp. Bilſon
Mr. Bolton
Bp. Brownrig
Mr. Burgeſs
Mr. Burroughs
Bp. Cooper
Mr. Dod
Bp. and Mr. Downham
Mr. { Dan. / Jerem. } Dyke
Dr. Featly
Mr. Gataker
Dr. Tho. Goodwin
Dr. Gouge
Mr. Greenham
Bp. Hall
Dr. Hammond
Dr. Harris
Mr. Hieron
Mr. Hooker
Dr. Jackſon
Bp. Lake
Bp. Morton
Mr. Pemble

Mr.

Mr. Perkins.
Dr. Preſton.
Bp. Reynolds.
* Bp. Sanderſon.
Dr. Sibbs.
Mr. Smith.
Bp. Taylor.
Bp. Uſher.
Mr. Wheatly.

Thus much concerning the two firſt kinds of Books that tend to make a man a good Textuary, namely, *Concordances* and *Commentators*. The third ſort that was mention'd, is *Reconcilers*.

Under the head of *Reconcilers*, thoſe may be conſider'd who do purpoſely inſiſt upon the unfolding of difficult Texts, and reconciling of ſuch Scriptures as ſeem oppoſite to one another; of which kind are ſuch Authors as theſe:

*Althameri, Conciliatio locorum pugnantium.*
*Alba, in difficiliora loca.*
*Gerardi Bergomenſis, Conciliatio V. T. cum N.*
*Cornel. Bertram. Specimen Expoſitionum in diffic. utriuſq; Teſtamenti loca.*
*Lucæ Brugenſis, in Variantia SS. Bibl. loca.*
*Cameron.*
*Cumerani Conciliatio loc. pug.*
*Epiſcopii Reſponſ. ad 64. Quæſtiones.*
*Eſtius in difficiliora loca.*
*Junii Parallela.*
*Maimonides Doctor Perplexorum.*
*Menaſſeh* Ben *Iſrael Conciliatio.*
*Pelargi Quæſtiones.*
*Scharpii Symphonia Prophetarum.*
*Spanhemii Dubia Evangelica.*

*Street*'s dividing of the hoof.
*Thaddæus.*
*Mic. Waltheri Harmonia totius Scripturæ.*

In which Authors a man may justly expect to find the great difficulties of Scripture more exactly discussed and unfolded, than in other Commentators.

To these may be added such *Critical* Discourses as do make more particular search into those difficult Texts that are dispersed in several parts of Scripture: Such are

*Joh. Albæ selectæ Annotationes.*
*Appendices* to the Criticks, 2 Vol.
*Arnoldi Bootii Annotationes sacræ.*
*Buxtorfii Dissertationes sacræ, 2 Vol.*
*Angeli Caninii Disquisitiones.*
*La Cerda Adversaria sacra.*
*Joh. Croii Observationes sacræ.*
*Dieterici Antiquitates Biblicæ.*
*Dilheri Disputationes Academicæ.*
*L' Empereur Varia.*
*Pet. Fabri Agonisticon.*
*Fesselii Adversaria sacra.*
*Filesaci selecta.*
*Fulleri Miscellanea.*
*Gatakeri Cinnus, & Adversaria.*
Gregorie's Observations.
*Hackspanii notæ Philologicæ.*
*Heinsij Aristarchus.*
*Hottingeri Varia.*

*Lydij*

*Lydii Agoniſtica ſacra.*
Mede's *Diatribe.*
Sir Norton Knatchbull. Annotations.
*Rumetii Viridarium.*
*Tarnovij Exercitationes.*
*Urſini Arboretum Biblicum.*
*Vorſtius de Hebraiſmis Novi Teſtamenti.*

Theſe are the ſeveral kinds of Treatiſes that do more immediately tend to the explaining of Scripture, and to make a man a good *Textuary.*

2. There are ſome other very uſeful Diſcourſes which treat of the *Body of Divinity*; and theſe are,

Either
- *Positive*, as
  - *Catechisms*
    - Latin,
    - English.
  - *Common-Places*, whether
    - Epitomes.
    - More large.
  - *Casuists*
  - *School-men*, upon the
    - Sentences.
    - Summs.
- *Polemical*, relating to several Controversies about
  - *Discipline*,
    - Episcopacy,
    - Presbytery,
    - Independency.
  - *Doctrine*, with the
    - Papists,
    - Lutherans,
    - Socinians,
    - Arminians,
    - Anabaptists,
    - Antinomians.

1. *Catechisms* are of very great variety, and of excellent use, even for the best Divines, to set before them the Analogy of Faith, by which all doctrines must be tried, and the most fundamental

tal principles of Religion wherein they ought chiefly to inſtruct their Hearers. Theſe are ſo generally known, that I ſhall need to mention but few of them. In *Latin* there are *Ameſius* and *Urſinus*; in *Engliſh* there is the Church-Catechiſm, Bp. *Andrews*, Mr. *Ball*'s, Mr. *Bains*, Mr. *Broxholm*'s, Mr. *Crook*'s Guide, Bp. *Hall*'s, Mr. *Hieron*'s, Dr. *Nowell*'s, Bp. *Uſher*'s Catechiſms, Dr. *Wall*'s his Explan. *&c.*

2. The uſual *Common-places* of Divinity, are *Syſtematically* handled by theſe Authors: 2. Common-places.

*Alſted.*
*Ameſius.*
*Calvinus.*
*Epiſcopii diſputationes Theologica.*
*Keckerman.*
*Piſcator.*
*Tilenus.*
*Trelcatius.*
*Wendelinus.*
*Wollebius*, &c.

They are more largely inſiſted upon in theſe following Diſcourſes:

*Altingii Loc. Com.*
*Artii Problemata.*
*Brochmanni.*
*Bucani Loci Com.*
*Chamieri Loci Com.*
*Chemnitii Loci Communes.*
*Danei Iſagoge.*
*Epiſcopii Inſtitutiones Theologica.*
*Gerardi Loci Com.*
*P. Martyris Loci Com.*
*Muſculi Loci Com.*
*Polani Syntagma.*
*Theſes Salmurienſes.*
*Theſes Sedanenſes.*
*Walei Loci Com.*

Beſides theſe, there are other Common-places wherein the matter is *Alphabetically* diſpoſed un-

der several heads, from which a man may be supplied with the most common observations and notes upon any single Theme. And though these are by many men rejected as occasions of idleness; yet they may be sometimes very useful, both for learned men to recall such notions of which they retain only some confused remembrance; and for others also, who have not leisure or reading suitable to their employment: of this kind, amongst the Protestants, there is

*Beyerlink.*
*Gruteri Polyanthea.*
*Magiri Polymnemon.*
*Zuinger.*

Amongst the Popish Writers:

*Labatæ Apparatus.*
*Langii Polyanthea Novissima.*
*Musæi Viridarium.*
*Peraldi Summa virtutum & vitiorum.*

Besides these of *positive* Divinity, there are some other Writers that are stiled *Mystical* Divines, who pretend to some higher illumination, and to give rules for a more intimate and comfortable communion with God. And these of late have been by some much cryed up and followed; but they do, in the opinion of many sober and judicious men, deliver only a kind of Cabalistical or *Chymical*, *Rosicrucian* Theology, *darkning wisdom with words*; heaping together a *farrago* of obscure affected

fected expreſſions, and wild Allegories, containing little of ſubſtance in them, but what is more plainly and intelligibly delivered by others, Some of the chief amongſt them, are theſe:

*De Avila.*
*Barbinſon.*
*Behem.*
*Bloſius.*
*Climachus.*
*Hen. Harphius.*
*Barth. Riccius.*
*Jo. Ruſbrochius.*
*Fran. Sales.*
*Thom. a Jeſu.*
*Jo. Thaulerus.*
*Wigelius.*

3. The ſtudy of *Caſuiſts* may be very uſeful for a Preacher, in reſpect of the difficulties in practical Divinity. Amongſt them, theſe are ſome of the moſt eminent:

*Hen. Alſtedius.*
*Guil. Ameſius.*
*Jo. Azorius.*
*Frid. Balduinus.*
*Mart. Bonacina.*
*Lud. Candidus.*
Dav. Dickſon.
*Vincent. Filliucius.*
Bp. Hall.
Dr. Hammond's Anſwer to ſix Queries.
*Barth. Keckerman.*
*Diana Panormitana.*
Will. Perkins.
*Raynerus de Pyſis.*
*Tho. Sanchez.*
Bp. Saunderſon.
*Greg. Sayrus.*
*Sylveſter.*
Bp. Taylor his *ductor dubitantium.*
*Fran. Toler.*

Unto

Unto these may be subjoyned those Authors which have treated particularly of the

Lords Prayer.
Creed.
Decalogue.
Sacraments.

Which are generally much of the same nature and use with the Casuists.

*On the Lords Prayer.*

Bp. Andrews.
Babington.
Bains.
*Bucanus.*
*Calvinus.*
*Cyprianus.*
*Lam. Danæus.*
Dent.
Mr. Dod.
Downham.
Dr. Gouge.
Greenwood.
*Gregor. Nyssen.*
Hooker.
Bp. King.
John Mayer.
*Martinus.*
Will. Perkins.
*Alph. Salmeron.*
*Hier. Savanorola.*
*Hug. de S. Victore.*
*Lud. Vives.*

*On the Creed.*

Tho. Adams.
*Hen. Alsted.*
*Amyraldus.*
Ashwel.
Bp. Babington.
N. Byfield.
*Calvinus.*
Chr. Cartwright.
*Cyprianus.*
*Danæus.*

Dr.

Dr. Gill.
Dr. Heylin, *fol.*
Dr. Jackſon.
*Lutherus.*
*Martinus.*
Mayer.
*Del. Pax.*
Perkins.
Dr. Pierſon, *fol.*
*Zanchius.*

*On the Decalogue.*

*Henr. Alſted.*
Bp. Andrews.
*Aquinas.*
Bp. Babington.
*Calvinus.*
Jo. Dod.
Elton.
*John Gerſon.*
*Lutherus.*
Jo. Mayer.
*Martinus.*
*Pet. Martyr.*
*Melanchthon.*
*Muſculus.*
Will. Perkins.
*And. Rivet.*
*Jo. Voſſius.*
*Hieron. Zanchius.*

*On the Sacraments.*

*Pet. de Alliaco.*
*Ambroſius.*
Will. Atterſol.
Tho. Blake.
*Gerardus.*
*Martinus.*
*Guil. Pariſienſis.*
Rogers.
*Greg. Sayrus.*
*Guil. Suecanus.*
*Paulus Tarnovius.*
*Wilhel. Zepperus.*

Beſides the Authors of Common-places, and the School-men that comment on the fourth Book of the Sentences, who do largely treat upon this ſubject.

Amongſt the Writers of Controverſies, the *ſchool-men* are in the firſt place conſiderable, who diſpute

dispute over the whole Body of Divinity, in many nice and subtile Questions. And though this kind of Learning do not deserve so much of our time and study, as they themselves bestowed upon it, a great part of it being but as *Cobwebs*, fine for the spinning, but useless; and he were an unwise man, who having *bread* and *wine* hanging on either side of him (the wholsome nutriment of the Old and New-Testament) would notwithstanding be continually gnawing upon a *flint-stone*; yet because they were men of acute fancies, and great searchers into the more abstruse and intricate parts of Divinity, therefore they are not to be wholly neglected, but in many things may be very useful.

Amongst these, the two chief are { *Lombard.* / *Aquinas.*

*Peter Lombard* is the first, who is therefore called the Master of the *Sentences*; his Books being as the Text, which are wholly commented upon by

*Alex. de Ales.*
*Guil. Altissiodorensis.*
*Tho. Aquinas.*
*Gab. Biel.*
*Bonaventura.*
*Jo. Capreolus.*
*Dio. Carthusianus.*
*Durand.*
*Estius.*
*Ockam.*
*Scotus.*

The first Book of the Sentences does treat of God,

God, his Nature, Names, Properties, &c. This is commented upon particularly by

*Pet. de Alliaco.*
*Greg. Ariminenſis.*

The ſecond Book of the Sentences does treat of the Creatures, Angels, Men, Original ſin, Free-will, &c. Upon which, theſe are ſome of the moſt eminent Commentators:

*Marſilius Ingen.*
*Ægidius Romanus.*
*Archangelus Rubeus.*

The third Book does ſpeak of Chriſt his Incarnation, Paſſion, Merits; of Faith, Hope, Charity, and other Graces. Upon this there is

*Pet. de Alliaco.*
*Jo. de Rada.*

The fourth Book treats of the Sacraments, Reſurrection, Judgment, and ſtate after this life. Upon this there is

*Adrianus.*
*Richardus de media villa.*
*Dom. à Soto.*

As theſe Books of Sentences, ſo the Sums of *Aquinas* are likewiſe made choice of by the School-men, as another Text upon which to

to enlarge themselves. These are commented upon by

*Rob. de Arriaga.*
*Dominicus Bannez.*
*Tho. à Vio. Cajetanus.*
*Fran. Cumel.*
*Fran. de Lugo in primam partem.*
*Did. Ruiz.*
*Fran. Suarez.*
*Greg. de Valentia.*
*Gab. Vasquez.*

Particular Controversies about Discipline, are of several sorts; those that concern

1. Episcopacy.
2. Presbytery.
3. Independency.

Concerning *Episcopacy*, there are these Authors.

| Pro. | Con. |
|---|---|
| Bp. Andrews. | Answer to Downham's Sermon. |
| Bp. Bancroft. | The Provincial Assembly of *London*. |
| Bp. Bilson. | Paul Bain. |
| Dr. Burges. | Blondel. |
| Bp. Downham. | Calderwood his *Altare Damascenum*. |
| Bp. Hall. | Tho. Cartwright. |
| Dr. Hammond. | Parker. |
| Dr. Heylin. | |
| Hooker. | |
| Mason. | |

Bp.

Bp. Sanderſon
Dr. Stillingfleet. *Irenic.*
Bp. Taylor
Bp. Whitgift

*Walo Meſſalinus & de primatu Papæ*, by *Salmaſius.*
*SMECTYMNUUS.*

## Concerning *Presbytery.*

| Pro. | Con. |
|---|---|
| Anſwer to Bp. *Bramhall.* | The fore-cited Diſcourſes that are for Epiſcopacy. |
| Anſwer to the Reaſons of the diſſenting brethren. | Bp. *Bramhall*, Warning againſt the *Scots* Diſcipline. |
| *Apollonius.* | A Declaration concerning Church-Government, and Presbyteries. |
| Prov. Aſſemb. Lond. | |
| *Bailies* Vindication. | |
| *Gerſoni Buceri, Amica Collatio cum* Georg. Downham. | *Gralla, ab Anonym.* |
| The Divine Right of Church-Government, by the *London*-Miniſters. | *Iſſachar's* Burden. |
| *Gilleſpy's* Aſſertion of Government in *Scotland*, and *Aaron's* Rod. | The Reaſons of the diſſenting brethren. |
| *Paget's* Defence of Church-Government. | *Saravia de gradibus Miniſtrorum.* |
| *Rutherford.* | *Matth. Sutliv. de Preſbyterio.* |
| *Salmaſius de Apparatu ad Primatum Papæ.* | *Tileni Paraneſis.* |
| *Gellius Snecanus.* | |

The

The debate concerning *Independency*, is but of late years, and hath scarce been treated of in any of the Learned Languages. There are these Authors

| *For it.* | *Against it.* |
| --- | --- |
| Amongst the Brownists, *Ainsworth*, *Cann*, *Robinson*, in several parts of their Writings. | *Apollonius.* |
| Apologetical Narration. | *Bailie*'s Dissuasive. |
| The way of the Churches in *N. England.* | *Ball*, Trial of the grounds tending to separation. |
| *Cotton*'s Keys of the Church. | *Edwards* { Reasons. Antapology. |
| *John Goodwin*'s Answer to the Antapology. | *Herl*, The Independency on Scriptures, of the Independency of Churches. |
| *Mather*'s and *Tomson*'s Answer to *Herl.* | *Hudson*, Concerning the Essence and Unity of the Catholick Church. |
| *Ludov. Molineus.* | *Rathband*'s Relation of Church-courses in *New-England.* |
| *Norton*'s Answer to *Apollonius.* | *Rutherford.* |
| The 32 Questions. | *Spanhemius.* |
| *Wells* his Answer to *Rathband.* | Dr. *Steward*'s { Considerations. Duply. |
| | *Vindiciæ Clavium.* |

Particu-

Particular Controversies about *Doctrine*, are very numerous, and of several kinds. The six before mentioned are in these times most common and general.

## 1. PAPISTS.

| Pro. | Con. |
|---|---|
| *Becanus.* | *Amesii Bellarm. enervatus.* |
| | Bp. Bramhall. |
| *Bellarminus.* | *Chamier.* |
| | *Chemnitius.* |
| Cressy. | *Dallæi Varia.* |
| | Davenantius. |
| *Card. Perron.* | Dr. Hammond. |
| | *Morney.* |
| Rushworth's Dialogues. | *Moulin.* |
| | *Pareus.* |
| W. Sergeant. | Perkins. |
| | Pool. |
| *Stapletonus.* | *Rivetus.* |
| | Bp. Taylor. Disswasive. |
| *Greg. de Valentia.* | *Tilenus.* |
| | *Voetius.* |
| Tho. White. | Whitaker. |

There are, besides, some mixed Disputes of this kind, in our *English* Tongue; wherein the Arguments on each side are put together: As

Abbot and Bishop.
Chillingworth and Knot.

Jewel and Harding.
Arch-bish. Laud and Fisher.
Raynolds and Hart.
Dr. Stillingfleet against *T. C.*
Dr. Tillotson against *W. S.*
White and Fisher.

Besides such Authors as treat of these Controversies more generally, and at large; there are others that insist chiefly upon some particular Subjects; as concerning

*Infallibility.*

Mr. Chillingworth.
Ld. Falkland.
Dr. Hammond's Vindication.

*Oral Tradition.*

Bp. Bramhall.
Dr. Hammond.
Dr. Tillotson's Rule of Faith.

*Resolution of faith.*

*Episcopii Regula Fidei. Resp. ad Pet. Wadingum Labyrinthum Pontificium.*

*Schism.*

*Amiraldus de Secessione à Rom. Eccles.*
Bp. Bramhall.

*Dalle-*

*Dallæus.*
Dr. Hammond.
Sir Rog. Twiſden.

*Apocryphal Books.*

Bp. Couſins, Canon of Scripture.
Dr. John Raynolds.
*Spanhemius de Libris Apocryphis.*

*The Maſs.*

Bp. Morton.
*Pet. du Moulin.* Anatomy of the Maſs.
*J. Placæus.*

*Tranſubſtantiation.*

*Albertinus de Euchariſtia.*
Bp. Bramhall againſt Militier.
Mr. Down.
Mr. Gataker.
Bp. Taylor.

*Image-worſhip.*

*Chamieri Epiſtolæ Jeſuiticæ.*
*Dallæus.*
*Epiſcopius, de cultu Imaginum.*
Dr. Hammond, of Idolatry.
Mr. Mede, Apoſtacy of the later times.
Dr. John Raynolds.

*Antichriſt.*

*Abbot.*
*Daneus.*
King James.
*Mareſius de Antichriſto.*
Dr. Hen. Moor, Myſtery of Iniquity.
Morney.
Mr. Potter of the Number 666.
Whitaker.

*Allegiance to Princes.*

Bp. Andrews *Tortura Torti.*
Dr. Bernard *Clavi trabales.*
Collins Aſſertation of Bp. Andrews, *&c.*
Dr. Hammond.
King James.
Bp. Morton againſt Parſons.

*Supremacy.*

Blondel againſt Perron.
Dr. John Raynolds againſt Hart.

*Equivocation.*

Barns.
Mr. Maſon.
Bp. Morton againſt Parſons.

## 2 The Lutherans.

| Pro. | Con. |
|---|---|
| *Echardi Fasciculus.* | *Beza Colloquium Montispelgartense.* |
| *Jo. Himmelii.* { *Cal. Baptis.* *Matœolog. Cal* | *Lud. Crocii. Examen. Mat Hoc.* |
| *Matth. Hoe, Calvinistarum descriptio.* | *Lamb. Danei Resp. ad Nic. Selneccerum.* |
| *Ægid.* { *Calvin. confut.* | *Hildebrandi Orthodoxa Declaratio.* |
| *Hunnii* { *Cal. Judaizans* | *Dav. Parei Orthodoxus Calvinus.* |
| *Conrad. Sclhusselburgi.* | *Wendelini Exercitationes.* |
| *Theologia Calvinistarum.* | |

## 3 The Socinians.

| Pro. | Con. |
|---|---|
| Biddle. | *Arnoldus.* |
| *Crellius.* | *Christ. Becmanni Exercitationes.* |
| *Enjedinus.* | *Bisterfeldius.* |
| *Gettichius.* | *Jo. Botsacci Anti-Crellius.* |
| *Goslavius.* | Burgess. |
| *Hierov. Musacharow.* | *Abr. Calovius de Hæres. Socin.* |
| | Chowney. |
| *Ostorodius.* | *Essenius.* |
| *Pessecus.* | Estwick. |
| *Catech. Racoviensis.* | *Grotius de Satisfact. Christi.* |
| | *Hornbeck.* |
| *Ruarus.* | *Junius de divinitate Filii.* |

| | |
|---|---|
| *Jonas Slichtingius.* | *Sib. Lubbertus cont. Socinum.* |
| | *Maresius.* |
| | *Martini Synopsis Photinianism.* |
| *Smalcius.* | Dr. Owen. |
| | *Placeus de Christi divinitate.* |
| *Socinus.* | Pool. |
| | *Jacob. ad Portum.* |
| *Volkelius.* | *Smiglecius.* |
| | *Stegmanni Photinianismus.* |
| | *Paul. Tarnovius de Trin.* |
| | *Thalei Anatome Samosatenis.* |

4 *The Arminians.*

| Pro. | Con. |
|---|---|
| *Arminii opera.* | Abbot. |
| *Bertii Collatio Hagiensis.* | *Amesius Con. Grevenchovium.* |
| *Castellio.* | *Amesii Coronis.* |
| *Corvinus contra* { *Bogermannum.* *Tilenum.* *Molinæum.* | ----*Antisynod.* |
| *Episcopii Varia.* | Bayli's Antidote against Arminianism. |
| Jo. Goodwin. | Anth. Burgess. |
| Hoard's Gods love to mankind. | Bp. Davenant. |
| *Confessio Remonstrantium.* | Dr. Featly. |
| *Apologia Remonstrant.* | Bp. Hutton. |
| *Scripta Synodalia Remonstrantium.* | Kendal against Goodw. |
| Thomson. | *Latius de Pelagianis.* |
| *Vorstius contra Piscatorem.* | *Molinæi Anatome.* |
| | *Acta Synod. Dordracen.* |
| | *Triglandius.* |
| | *Tuissii Vindiciæ.* |
| | *Videlius de Arcanis.* |
| | *Walæus cont. Corvinum.* |

5 *The*

5 *The Anabaptists.*

| *Pro.* | *Con.* |
| --- | --- |
| There is scarce any Book of note, in defence of all the Opinions that are held by this Sect. | Baily. |
| | Baxter. |
| | Blake. |
| | Calvin. |
| | Church. |
| | *Cloppenberg.* |
| | Cobbet. |
| | Cook. |
| | Cotton. |
| | Dr. Featly. |
| | Geree. |
| | Jo. Goodwin. |
| | Hall. |
| | Dr. Hammond six Que. |
| | Hussey. |
| | Marshal. |
| | *Lucæ Osiandri Enchirid.* |
| | Reading. |
| For that particular against *Pædobaptism*, it hath been of late much debated by | *Jos. Simlerus.* |
| | Simpson. |
| | Stephens. |
| | Bp. Taylor of Pædobaptism. |
| | *Jo. Wigandus.* |
| Mr. Tombs in his *Exercitation* *Examen* *Apology*, &c. | |
| Fisher. | |
| Laurence, Vanity of Childish Baptism. | |

6 *The Antinomians.*

| *Pro.* | *Con.* |
|---|---|
| I know not of any Author who does Scholastically maintain any of these points: they who are commonly cited for it, are, | History of Antinomians Tho. Bedford. Ant. Burgess. Gataker. Geree against Doctor Crisp. William Hynde concerning the office and use of the Moral Law. *Lutheri disputationes tres contra Antinom.* Rutherford. Joh. Sedgewick. Dr. Taylor, the Use of the Law. |
| *Johan. Islebius Agricola.* Dr. Crisp. Sermons. M. Eaton } Honycomb. } Dead faith. Saltmarsh. Ro. Town, the Assertion of Grace. | |

The third kind of Authors proper for a Divine, are such as concern the study of Antiquity: Under which head, the Authors upon these several subjects may be reduced; namely, concerning

1. Jewish Learning.
2. The Heathen Moralists.
3. The Writings of the Fathers.
4. Ecclesiastical History.
5. Councils.
6. Confessions.
7. Hæresiologies.

8 Lives

8 Lives.
9 Martyrologies.
10 Liturgies and Rituals.
11 Festivals.

1 For Jewish Learning.

*Bertramus de Republica Judaorum.*
*Buxtorfii Tiberias.*
*Lexicon Rabbinicum.*
*Synagoga Judaica.*
*Cunæus de Repub. Hebræorum.*
*Pet. Galatinus.*
Dr. Godwin's Jewish Antiquities.
*L' Empereur Clavis Talmudica.*
Dr. Lightfoot, The { Temple-Service. / Temple.
*Maimonides de legibus Hebræorum.*
*Aria Montani Antiquitates Judaica.*
*Schickhardi* { *Examen. Comment. Rabbinicorum.* / *De Jure Regum apud Hebræos.*
*Seldeni* { *De Jure Gentium libri.* / *De Synedriis.* / *Uxor Hebraica.*

2 The Heathen Moralists.

The two chief Authors in this kind, are *Plato* and *Aristotle*; men of clear reason, and profound judgment; whose works are sufficiently known: But, besides these, there are,

*Antoni-*

| | |
|---|---|
| *Antoninus.* | *Plotinus.* |
| *Arrianus in Epict.* | *Plutarchus.* |
| *M. T. Cicero.* | *Salustius Gr. L.* |
| *Epictetus:* | *Seneca.* |
| *Hierocles.* | *Simplicius in Epictetum.* |
| *Maximus Tyrius:* | *Xenophon.* |

*Seneca in traducendis vitiis falsus & elegans, ac vehemens etiam. De moribus nemo felicius scripsit quàm Plutarchus, cujus libelli digni sunt qui ad verbum ediscantur, e quibus Basilius & Chrysostomus multa videntur hausisse.*

Unto these may be added those Authors that treat concerning Natural Divinity, the Religion of the Heathen, or the Light of Nature, and the Use of Reason in sacred matters, and the like; such as,

*Andronici Rhodii Ethica.*
Bacon's Essays.
*Cœlius Secundus.*
*Collius de Animabus Paganorum.*
*Crellii Ethica.*
*Danæi Ethica Christiana.*
*Gassendi Philosophia Moralis.*
*Lipsii manuductio ad Stoicam Philosophiam.*
*Rainaudus de virtutibus & vitiis.*
*Raimundi de Subundis Theologia naturalis.*
Dr. Sharrock, *Hypothesis Ethica sive de officiis secundum Naturæ jus.*
*Stobæus.*
*Nic. Videlii Rationale Theologicum.*

*Jo. Voſſius de Theologia Gentili.*
*Wendelini Philoſophia Moralis.*

## 3 The Writings of the Fathers.

The ancient Fathers are uſually reckoned up, according to the Centuries wherein they lived.

### The firſt Cent.

*Clemens Romanus.*
*Ignatius.*
*Dionyſius Areopagita.*
*Polycarpus.*

### The ſecond Cent.

*Juſtin Martyr.*
*Athenagoras.*
*Irenæus.*

### The third Cent.

*Tertullianus.*
*Theophilus Antiochenus.*
*Clemens Alexandrinus.*
*Origenes.*
*Gregorius Thaumaturgus.*
*Cyprianus.*
*Arnobius,*
*Lactantius.*

### The fourth Cent.

*Euſebius Cæſarienſis.*
*Athanaſius.*
*Hilarius.*
*Cyrillus Hieroſol.*
*Baſilius.*
*Gregorius Nazianz.*
*Epiphanius.*
*Ambroſius.*
*Gregorius Nyſſenus.*
*Theodoretus.*
*Hieronymus.*
*Chriſoſtomus.*

### The fifth Cent.

*Auguſtinus.*
*Cyrillus Alexandrinus.*
*Chryſologus.*
*Salvian.*
*Proſper.*
*Fulgentius.*

The

The sixt and seventh Centuries.

*Gregorius Magnus.*

The eighth Cent.

*Beda.*
*Damascenus.*

The ninth Cent.

*Nicephorus.*

The tenth, eleventh, and twelfth Cent.

*Theophylactus.*
*Anselmus.*
*Bernhardus.*
*Pet. Lombardus, &c.*

Divers others of the lesser Fathers, see in *Bibliotheca Græc. Patrum.*

Many of the most eminent amongst these, are thus characterised and censured by *Erasmus.*

*Basilius dilucidus, pius, sanus, suaviter gravis, & graviter suavis, nihil habens affectata loquacitatis.*

*Athanasius in docendo mirus.*

*Chrysostomi scripta popularia sunt, & ad imperitam multitudinis aures animosque accommodata.*

*In Gregorio Nazianzeno multum est acuminis, vehementiæ satis.*

*Tertullianus durus est, tametsi salsus in convellendis hæreticis, nasutus in traducendis vitiis.*

*Cyprianus apertus, vehemens, serius nec infeliciter fluens.*

*Ambrosius habet argutias, & sententias affectatas, sæpe etiam subobscuras.*

*Hieronymus ad omnem dicendi facultatem appositus, ardens in concitandis affectibus.*

*Au*

*Augustinus in genere extemporali fœlix est & argutus, sed dulcior est quàm gravior.*

*Gregorius Pontif. Rom. simplex & pius.*

*Prudentius licet carmina scripsit, multum spirat Christianæ facundiæ.*

*Bernardus festivus, jucundus, nec segnis in movendis affectibus.*

In the reading of the Fathers, and other ancient Books, there is much caution to be used for the distinguishing of their *spurious* works from such as are true and *genuine*: To which purpose there are particular directions set down at large in these Tracts.

*Bellarminus de Scriptor. Ecclesiasticis.*
*Coci censura quorundam scriptorum.*
*Daillé de usu Patrum.*
*Pseud-epigraph.*
D. Hammond and Dr. Owen } concerning the Epistles of *Clemens* and *Ignatius*.
Dr. James his Censure.
Mr. Perkins his demonstration of the Probleme.
Dr. John Raynolds.
*Riveti Critici sacri specimen.*

Many of the Fathers are Logically contracted by *Scultetus*, in the *Medulla Patrum*, as also *Rous* in his *Mella Patrum*; which may be very useful both for those who intend with profit to read any of them over; and for others also, who have not means or leisure to peruse them at large.

4. Ec-

4 Ecclesiastical History.

This subject is variously treated of, either briefly in Epitomes, or more at large; either more generally, for a long succession of times, or more particularly, for some few ages.

Epitomes.

*Jo. Capelli Histor. Eccles.*
*Conrad. Hornei Compend. Histor. Ecclesiast.*
*Leti compendium Hist. Civ. & Eccles.*
*Matthiæ Theatrum.*
*Jo. Micrelii Syntagma Histor. Ecclesiast.*
*Nicephori Breviarium per Petavium.*
*Dav. Parei Epitome.*
*Philostorgius per Gothofredum.*
*Scoglii Historia Ecclesiastica.*
Simpson's History of the Church.
*Spondani Epitome Baronii.*

More large.

*Baronius.*
*Centuriatores Magd.*
*Dorotheus.*
*Evagrius.*
*Eusebius.*
*Hottinger* in 6 Vol.
*Josephus.*
*Nicephorus.*
*Rufinus.*
*Socrates.*
*Sozomen.*
*Sulpitius Severus.*
*Theodoretus.*

Unto

Unto which may be added,

*Jo. Forbesii Instructiones Historico-Theologicæ.*

Fuller's Church-History of Great Britain.

Bp. Godwin's History of Bishops, with Harrington's Appendix.

*Goldasti Historia.*

Dr. Heylin's History of Episcopacy,
The Sabbath,
The Reformation.

*Hospiniani Historia Jesuitica.*

*Ludo. Lucii Historia Jesuitica.*

The continuation of the sacred Story from *Nehemiah* to Christ, by Dr. *Mayer*, at the end of his English Comments lately published.

Morland's Hist. of the Waldenses.

*Marnæi Historia Papatûs.*

Bp. Montague's *Apparatus & Origines & Analecta.*

Bp. Parker's *Antiquitates Britannicæ.* By *Josseline.*

Perin's Hiftory of the Waldenses.

Bp. Usher *de Britannicarum Ecclesiarum primordiis.*
——*De Eccles. Successione.*
——*Historia Gottescalci.*

5 Councils.

Councils are either { General / Particular } in { Large. / Little. }

*Concilia generalia. Binii* Gr. Lat. 10. vol.
*Romæ* 4 vol.
By *Crab.* 3 vol.
*Caranzæ Epitom.*
*Longii a Coriolano. Epitom. Concil.*

Conci-

Concilia. { *Gallicana Sirmondi.* / *Britannica. Spelman.* 2 vol. / *Hispanica. Garcia.*

*Balsamon. in Concilia.*
*Synodus Ephes.*
*Justelli Bibliotheca Canonica.*
*Photii Nomocanon.*
*Sguropuli Concil. Florentinum.*
*Zonaras in Concilia.*

Of the Council of *Trent*, we have particularly,

The History written by *Padre Paola Servita*: and lately another oppos'd to it, by Cardinal *Pallavicine*; also the History by *Scipio Henricus*; and a judgment of these three compared together, by *Cæsar Aquilinius*.

Against this Council have been written,

The *Examen*, by *Chemnitius*:

And the *Review*, said to be written by *Ranchin*, translated into English by Dr. *Langbain*.

Unto which Councils may be subjoyned, as being very useful, and something of this nature, the Canon Law, *Corpus juris Canonici*.

6 Confessions.

*Corpus Confessionum.*
*Confessio Augustana.*
Harmony of Confessions.

Besides

Besides many other Confessions of particular Churches, which according to the various light, and several occasions of those times wherein they were framed, do comprehend the chief heads of Religion.

## 7. Hæresiologies.

*Augustinus.*
*Alp. a Castro.*
*Damascen.*
*Epiphanius.*
*Guido Carmelita.*
*Irenæus.*
*Leontius de Sectis.*
Eph. Paget.
*Petrai Hæresiologia.*
*Petri Siculi Manich. Hist.*
*Philastrius.*
*Jo. Pontani Catal. Hæret.*
*Prateolus.*
*Schlusselburgii Catal.*
*Vincentius Lirinensis.*

## 8. Lives.

*Abel Redivivus.*
*Melchior Adam. de vit. Theol. Germ.*
*Balæi Centuriæ.*
Rob. Barns.
*Theod. Bezæ Icones virorum Illustrium.*
*Joan. Bismarcus.*
*Georgius Maior.*
*Goveanus de vitis Patrum Occident.*
*Halloix. de vit. & script. patrum. 1 & 2 seculi.*
*Hieronymus de illustribus Ecclesiæ doctoribus.*
*Lipomanus de vitis Sanctorum.*
*Pitseus.*
*Platina de vitis Pontificum.*
*Rosweydus de vitis Patrum Orientis.*

9 Martyrologies.

*Adonis Martyrolog.*
*Baronii Martyrologium.*
Fox his Book of Martyrs.
*Monumenta Martyrum.*
*Rosweidi Martyrologium Romanum.*
*Saussai Martyrol. Gallicanum.*
*Usuardi Martyrol.*

10 Liturgies and Rituals.

Of the Roman Church. Their *Breviary. Missal. Ritual. Pontifical. Durantus.*
Of the Greek Church. Their Εὐχολόγιον.
Of the English.
Bp. Sparrows *Rationale.*
H. Le Strange. Alliance of Divine Offices.

11 Festivals.

*Hospinian. de Festis.*
*Stuckius.*

These are the several kinds of Books which are most proper and useful for a Preacher, and these are some of the most eminent Authors in each kind. It would be expedient for a Minister to be provided, at least, with one of each sort; unto which he might have recourse upon all doubts and enquiries of these kinds. And this may be one special advantage for the invention of matter.

SECT.

## SECT. IV.

### *Concerning a Regular Scheme of the chief Heads in Divinity.*

THE second Help proposed for this purpose, was a right method and series of matter, to be first and most exactly enquired into, when a man studies over the chief Heads of the whole Body of Divinity, according to some natural method and dependance: by which means, the several parts will give mutual light to one another, and the better enable a man to see into the principles and bottom of things: And when he has thus deliberately passed over the whole, he may afterwards with the more facility enlarge himself upon any particular Text or Subject, as occasion shall require.

Our chief Collections in the study of these Heads, may be contrived under the form of Sermons, every Sermon containing either one or more of them, according to the nature of several subjects.

There is a two-fold Series or Order that may be observed in the matter of our Sermons:

Exegetical.
Methodical.

*Exegetical* is, when a man goes on in a continued course of unfolding some particular Book or Chapter; which (though it be of very great use,

yet) is not so proper for a young Divine to begin withal.

*Methodical* is, when we propose a certain Scheme or design of Matter to be orderly insisted upon under several heads.

This again is two-fold, { Catechistical. / Scholastical.

*Catechistical* does refer to those plain and most obvious Principles of Religion laid down in the Catechism, contained under those four general Heads:

The { Creed. / Commandments. / Lord's Prayer. / Sacraments.

The distinct unfolding of which, may be of great advantage, and hath heretofore been esteemed a very good Method both for Ministers and People.

*Scholastical* Method, or that which is by way of Common-place, is more particular and comprehensive than the former, taking in all those chief heads that are insisted upon, either in the Schoolmen, or the Common-place Writers.

These Schemes of Matter are various, according to several mens fancies and apprehensions: But, amongst all, that is to be esteemed the best, which is most *natural* for the *order*, and most comprehensive for the *extent* of it.

There

There are divers Learned men, who in Analysing the whole Body of Divinity, have contrived the Scheme of it under fifty two Heads, according to the number of Weeks in a year; so that in that space, one who is a constant Preacher, might go through all of them: To which purpose, see Mr. *Crook's Guide*, Bp. *Usher's Catechistical Doctrine*, where the whole substance of Religion is disposed under so many several Heads of Matter, and several pertinent Scriptures for Texts to each of them.

But amongst the rest, there is a very elaborate frame propoled by Doctor *Staughton*, which takes in (what is much neglected amongst other Protestant Writers) the most profitable points handled amongst the School-men, who were great searchers into Divinity, and their Writings in many things very useful. This frame of his is largely set down in his third Sermon upon 2 *Tim.* 1. 13.

Where he represents the whole Body of Divinity under the notion of an Edifice or Building, wherein there are two things considerable:

The { Frontispiece or Porch.
{ Fabrick or Pile.

In the Frontispiece he proposeth four general Heads, which are premised as the *Præcognita* to this Series.

In the Fabrick, there are two stories, and in each story, two rooms.

In the first story is contained the chief Principles to be *known* or *believed*.

Either more { Generally, / Particularly, } in each of these twelve heads.

In the second story are contained things for *Practice*, whether { Duties. / Helps. } There being under each of them, twelve particular heads.

In all, fifty two: but in some of these the method seems obscure and involved, especially towards the latter part of it.

Besides this, there are divers other Draughts and Systems of Divinity in several other Authors, *Amesius*, *Trelcatius*, *Tilenus*, *Wollebius*, &c. to which may be added, Bishop *Downham*'s Abstract, a Book of singular use for direction in this kind: out of these it is easie for any one to compose such an *Analysis* as shall be most suitable to his own apprehension.

I shall here offer such a particular Scheme of the chief Heads in Divinity, as seems unto me to have some peculiar advantages for fulness and distinction.

The great End of *Religion* and *Vertue*, being to make men happy; It cannot therefore be improper (according to the usual method in *Ethicks*) to premise something concerning the nature of **Happiness**, or *Blessedness*.

Nothing

Nothing is more obvious to any considering man, than that all natural things are designed to some ultimate End of their Being. And, that the chief End of every Thing, must consist in the Attainment of the utmost perfection their Natures are capable of, which must be various, according to the several orders and ranks of Beings. And as there is an *Universal Principle*, whereby every thing is necessarily enclined to seek its own well-being and perfection as its chief End; so likewise are there *connate instincts* and *faculties*, whereby they are enabled for the prosecution and attainment of this End. And according to the particular *faculties* wherewith things are naturally endowed, so may we judge of the *End* that is proper to them.

What these are in *inanimate things*, is not easie to determine; only experience doth assure us, that they have all of them some active Principles, whereby Matter is formed into such variety of regular and elegant figures belonging to the several kinds of them.

But as for *Vegetative Beings*, it is sufficiently evident, that their proper perfection doth consist in growing up to a state of maturity, in continuing of their lives to their natural period, and in propagating their Kind. In order to which, they are naturally endowed with such kind of powers whereby they are enabled to grow out of the earth, to attract their proper nourishment, to distribute it to the several parts, and to bring forth fruit and seed, whereby their *Species* is continued and multiplied.

Thus alſo it is with *Senſitive Beings*, who (beſides what is common to them with *Vegetables*) having a capacity of Pain and Pleaſure, as the chief Principle whereby they are diſtinguiſhed from all inferior Beings; muſt therefore be carried out with their ſtrongeſt propenſion towards theſe pleaſures of Senſe wherein the perfection of their natures doth conſiſt. In order to which, they are naturally endowed with ſuch kind of Inſtincts and Sagacities, whereby they are enabled to avoid and reſiſt things hurtful, and to chuſe and proſecute ſuch things as are grateful to them; and, without any previous diſcipline or experience, are inſtructed to do what concerns the ſeveral orders of their Beings.

And according to this general congruity to be obſerved in all other things, muſt it be with the *Human Nature*.

The great End which all men do and muſt propoſe to themſelves, is *Happineſs*; the being in as good a condition as they are capable of, or as is reaſonable for them to expect. And the deſire of this is not properly a *Vertue*, or a *Moral duty*, about which men have a liberty of Acting; but 'tis a *Natural Principle*, like the deſcent of heavy bodies, it flows immediately from the very frame of their natures. Men *muſt* do ſo, nor can they do otherwiſe.

What this Happineſs is, and wherein it doth properly conſiſt, may be diſcerned from thoſe peculiar faculties belonging to the Human Nature.

Now that which is proper to men in contradiſtinction to all other Creatures in this viſible

World,

World, is, *The apprehenſion of a Deity; A ſenſe of Moral good and evil*; and *an expectation of a future ſtate after this life*.

From whence it will follow, that the Happineſs of man muſt conſiſt in that whereby theſe faculties are perfected, namely in the favour of God, which can alone ſecure our well-beings both in this and the other World. And this favour being only to be attained by doing ſuch things as are acceptable to him, it will hence follow, That the moſt proper means to this end, is **Religion**. And becauſe of its neceſſity to this end, it may therefore be ſaid to have in it the obligation of **Duty**.

*Religion* may be deſcribed to be, That general habit of reverence towards the Divine Nature, whereby we are enabled and enclined to worſhip and ſerve God after ſuch a manner as we conceive moſt agreeable to his will, ſo as to procure his favour and bleſſing.

The *Doctrine* which delivers the Rules of this, is ſtiled **Theology**, or Divinity.

Reli-

Religion may be considered according to its
- *Kinds*, whether
  - *Natural*, containing such virtuous Habits and Duties, as men might know, and should be obliged unto, by the Principles of *Reason*, improved by *Consideration* and *Experience*, without the help of *Revelation*; to be treated of
    - *Generally*. Vide A
    - *Specially*, with respect to the parts of it, whether
      - *Intellectual*, namely, such virtues as tend to the perfecting of our minds and understandings. Vide B.
      - *Practical*, or Moral, whereby we are to be regulated in our Wills, Affections, and Demeanour. Vide E.
  - *Instituted*, concerning such things as we could not have known, and should not have been obliged unto, unless they had been particularly revealed: To be treated of as the former,
    - *Generally*. Vide X.
    - *Specially*, with respect to the parts of it, whether
      - *Intellectual*. Vide Y.
      - *Practical*. Vide Cc.
- *Affections* or Properties; namely, such kinds of Habits as are not in their own natures properly Virtues, but do contribute to the right circumstantiating of them. Vide E e.
- *Degrees*, whereby we measure the necessity of things to be believed, and the good and evil of things to be done. Vide G g.
- *Means*, for our direction and assistance in the attaining of it. Vide H h.
- *Motives*, to quicken our desires and endeavours after it. Vide K k.

Dap-

**Happiness.**

The Moralists.
*Aquinas.* 1a 2dæ.
*Raynaudus. Disc. Mor. Dist.* 1.
*Gassendus. Eth. in Initio.*
*Crellius. Eth. Arist.* P. 1.
Bp. Reynolds: Three Treatis.
Mr. Rob. Bolton.
Barclay; *de Fœlicitate Hom.*
Dr. Stoughton.
*Plato in Gorgia,* 10 de Leg. &c.
*Eusebius de Prep. Evang.* l. 11.
*Greg. Nyssen. de Beat.* Tom. 1.
*Ambros. Offic.* L. 1. c. 12, &c.
*Lactantius de vita beata.* L. 7.

**Religion.**

Apol. of the Fathers against Heathens and Jews, &c.
*Gassendus Eth.* Lib. 2. Cap. 6.
*Lud. Vives*, *Grotius*, *Mornæus* } *de Verit. Relig.*
Dr. Hammond of the truth of Christian Religion.
Breerwood's Enquiries.
Sir Ed. Sands his Relation.
Bp. Andrews on the Decal. Introduct. ch. 3.
Dr. H. Moor, Myst. of God.
Dr. E. Stillingfleet, Orig. Sac.
*Amyraldus.*
*Savanorola de Veritate fidei.*
*Tho. a Jesu de conversione omnium gentium procuranda.*

**Theology in general.**

The several Commonplates mentioned before, pag. 87.

**Natural Theology.**

*Raimundus de Sabunde Theol. Nat.*
*Jo. Vossius de Theologia Gentili.*
*Raynaudus de Theol. Natur.*
Mr. Baxter of Natural Religion.
*Paulus Bernius Eugubinus de Platonis & Arist. Theologia.*

Under

A Under the more *general* consideration of *Natural* Religion, it may be proper to premise something concerning those common heads, *viz.*

That faculty whereby we apprehend, compare, and judg of Moral things, called **Reason.**

The objects of this faculty, as to the

*Nature* of the things themselves, with respect to the

Congruity or Incongruity of them to the

Understanding, **Truth** and **Falshood.**

Will, as implying a fitness or unfitness in things to promote our chief End. **Goodness. Evilness.**

Manner or Degree of this Congruity, which being so plain as to leave no sufficient cause of doubting, is called **Certainty.**

*Necessity* of such things, with respect to the

Power imposing, **Law,** whether arising from the

Things themselves; which appearing by the light of nature, to be necessary unto our well-being, is called **Natural Law,** or *Law of Nature.*

Command of some Superior, who is able to enforce obedience. *Positive Law.*

Obligation resulting from the observance of such things. **Duty.**

Reason,

**Reason.**

*Voetius Disput. Theol. Par. 1. Disp. 1.*

*Musæus de usu principiorum Philosophiæ & Rationis.*

Bp. Taylor: Cases of Conf. B. 1. ch. 2. sect. 8.

**Truth. Falshood.**

Lord Herbert *de Veritat.*

**Good. Evil.**

*De Principiis Justi & Decori. Anonym.*

Bp. Taylor: Cases of Conf. B. 4.

*Amyraldi Disput. de natura boni moralis.*

*Crellii oratio de nat. Honestatis.*

*Curcellæus de jure Dei.* c. 4.

**Certainty.**

*Velhusius de principiis Certitudinis.*

**Law.**

*Suarez de Legibus.*

Bp. Taylor: Cases of Conf. B. 1.

**Natural Law.**

*Guil. Grotius de principiis Juris Naturalis.*

*Joh. Seldenus de Jure Nat.*

*Dr. Sharrock de officiis secundum jus naturæ.*

*Grotius de Jure belli & pacis in initio.*

*Marinus de cognitione hominis, quoad lumine naturali attineri potest.*

Bp. Taylor: Cases of Conf. B. 1. Ch. 1, 2.

**Duty.**

Au-

B **Intellectual** Virtue may be treated of more
*Generally*, according to the different kinds of it, comprehending such Habits whereby we are enabled to judg aright concerning the nature of Things, what is
*True* or *False*, Good or Evil, in things
*Natural*, especially such as are of greatest consequence to be known, stiled **Knowledg**, *Scientia*, in opposition to {**Curiosity.** **Ignorance.**
*Revealed*, which being supposed to come from God, every man is by natural Religion obliged to learn them, and to give a firm assent unto them. **Faith.** *Infidelity.* **Heresie.**
Fit or unfit to the End they are designed for.
**Wisdom**, *Prudence*, in opposition to {**Craft.** **Folly.**
*Specially*, according to the different object of it.
{God. Vide C.
{Man. Vide D.

Intellectual Vertue.

*Crellius Eth. Arist. Pars 2. Cap. 27. Eth. Chr. Lib. 1.*

Knowledg { Curiosity. / Ignorance.

*Raymundus de Virt. Lib. 6. Sect. 3. Cap. 3, 4.*
*Crellius. Eth. Chr. Lib. 1. cap. 2.*
*Voetius. Theol. Pract. Disp 42, &c.*
*Pet. Molinæus de cognitione Dei.*
Will. Pemble: The mischief of Ignorance.
Mr. Joh. Smith. The true way of attaining Divine Knowledg.
Of Curiosity. Causes of Decay. Chap. 14.
*Plutarchus de Curiositate.*

Faith. Heresie.

Dr. Hammond: Tract. of Heresie.
*De Errore & Hæresi. Maestius. Theol. Pract. Disp. 47, &c.*

Wisdom { Craft. / Folly.

*Cassendus. Eth. Lib. 2. c. 2.*
*Raynaudus de Virt. lib. 2.*
*Crellius. Eth. Chr. Lib. 1. Cap. 3, 4.*
*Charron.*
Mr. Herle.

That

C That *Knowledg* we are obliged to with respect to *God*, may relate either to His

- *Existence*, That He is: against **Atheism.**
- *Essence*, or Nature, *viz.* His **Spirituality.**
- *Excellencies*, and **Attributes**, whether
  - *First* and Primary.
    - *Incommunicable*, viz. His being
      - One and alone, without any Partnership in his Essence. Essential **Unity**, in opposition to **Polytheism.**
      - Free from all kind of *Change*, as to His Nature, or *Inconstancy* as to His Purpose. **Immutableness.**
      - Not bounded by place or duration. **Infinitenes, Immensity. Eternity.**
    - *Communicable*, belonging either to the Divine
      - *Understanding*, whereby he doth most perfectly
        - Know the nature of all things. **Knowledg.**
        - Apply the fittest Means to Ends. **Wisdom.**
        - Superintend *All* & every individual. **Providence**
      - *Will*, stiled *Holiness*, comprehending his readiness to
        - Procure the Happiness of his Creatures. **Goodness.**
        - Deal according to the deserts of his Creatures, and his declared Will. **Justice.**
        - Make good his Promises. **Veracity** *Faithfulness.*
      - Faculties of Acting, namely His
        - Ability to do all such things, the doing whereof doth argue Perfection, and not imply any contradiction. **Power**, *Omnipotence.*
        - Right to govern and dispose of his Creatures as he pleases. **Dominion.**

Arising from the First,

- *Perfection.*
- *Glory.*
- *Blessedness.*

**Atheism.**
Mr. John Smith.
Dr. H. Moor: Antidote.
Dr. Tillotson: The wisdom of being Religious.
Dr. E. Stillingfleet: Orig. Sac. B. 3. Ch. 1.
Mr. S. Parker: *Tentamina Voetius Disp. Th. Par.* 1. *Disp.* 9, 10, 11, 12.
Bp. Andrews: Decal. Introduct. Ch. 5, 6.
*Fabri Faventini Disp.* 4. *adversus Atheos.*
*Mersennus in* 4r *priora capita* Gen.

**Attributes** in general.
School-men. Com. pla.
*Zanchius, Lessius.*
Dr. Jackson.
Dr. Preston.
*Episcopius. Institt. Petavius, Tom.* 1. *Dogm. Theolog.*

**Polytheism.**
Bp. Andrews: Decal.

**Infiniteness.**

**Knowledg.** *Wisdom.*

**Providence.**
*Voetius Disp. Theol.* Par. 1. *Disp.* 14, &c.
Guil. Pemble *de Providentia.*
Dr. Jackson, of Providence.
*Plutarchus de iis qui tarde a Numine corripiuntur.*
*Seneca, cur bonis viris mala accidunt.*
Divine Dialogues concerning Providence.

**Goodness, Justice, Faithfulness.**
*De Justitia Dei. Voetius Disp. Th.* P. 1. Disp. 19, 20, 21.
Mr. Sam. Parker.

**Power. Omnipotence.**
*Voetius Disp. Theol.* P. 1. *Disp.* 22, &c.
Mr. Sam. Parker.

**Dominion.**
Mr. Sam. Parker.

D That knowledg which by the Light of Nature is attainable concerning *Man*, may relate either to his

- *Parts.*
  - *Body*, with reference to its
    - *Perfect frame.*
    - *Infirmities.*
      - **Affliction.**
      - **Sickness.**
      - **Mortality.** *Death.*
  - **Soul**, with respect to its
    - *Nature*, being
      - *Spiritual.*
      - *Rational.*
      - **Immortal.**
    - *Faculties*,
      - *Understanding.*
      - **Conscience.**
      - *Memory.*
      - *Will*, where concerning the **Liberty** *of Human Acts.*
      - **Affections** or Passions.
- *Duty*, by the Moral Law; where something may be generally premised concerning
  - **Virtue** and **Vice.**
  - **Reward** and **Punishment.**

Afflict-

**Affliction. Prosperity.**
Bp. Hall: Balm of Gilead
Magdalens Tears.
Dr. Patrick: Hearts-ease.
Cardan. *de utilitate ex adversis capienda.*

**Sickness. Health.**

**Mortality.** *Death.*
Treatises on the four last things.
Divers Funeral-Sermons collected into one Volume, stiled Θρήνοικος.
Bp. Reynolds: Death's advantage.
Bp. Taylor, of Living and Dying.
Mr. Perkins: Treatise of Dying well.

**Soul.**
The several Tracts *de Anima.*

**Immortality.**
*Menasseh Ben Israel de Immortalitate.*
*Gassend. de Immor. Anim.*
Mr. John Smith.
Dr. H. Moor.
Mr. Baxter.

**Conscience.**
The Casuists.
Bp. Saunderson *de obligatione Conscientiæ.*
Bp. Taylor. Cases. Mr. Perkins. Dr. Hammond. Jer. Dyke. Will. Fenner. Sam. Ward. Dr. Harris. Mr. Scheffield.

**Liberty** of Human Acts.
Common-places. Casuists.
*Lumbard.* Lib. 2.
*Raynaudus.* Disc. Mor. Dist. 2.
*Gassendus.* Eth. Lib. 3.
*Crellius.* Eth. Arist. P. 2. C. 7. &c.
*Episcopius de Lib. Arbitrio.*
Bp. Bramhall against Hobbs.

**Passions.**
*Aquinas* 1a 2dæ.
*Raynaud.* Disc. Mor. Dist. 3.
Bp. Reynolds. Will. Fenner. Tho. Wright. Mons. *Senhault. Chambre. Des Cartes.*

**Virtue. Vice.**
Moralists. Common-places.
*Raynaudus de virt. & vitiis.*
*Crell.* Eth. Ar. P. 2. Eth. Chr. L. 1
*Cressolii Anthologia Sacra.*
*Gassendus.* Eth. Lib. 2. Cap. 1.
Bp. Downham on the Decal.
*Plutarchus de virtute & vitio.*

**Reward. Punishment.**
*Raynaud. Disc. Mor. Dist.* 4. Q. 4
Mr. Mede, B. 1. Disc. 30.
Bogan of Threats and Judgm.

E *Moral* and Practical Virtues, are either more
*General*, viz. Such virtuous habits as are common to both Tables, whereof such as relate to our
*Inclination* of mind, to do whatsoever shall happen to be our duty, *Universal* **Justice**, to be expressed by
Walking unblameably and exactly according to the rules we profess, **Good works**, *Licentiousness*
Acknowledging the favours we receiv either from God or Man. **Gratitude**, thankfulnes. *Ingratitude*
Being humbl'd for our failings, & amending them. **Repentance.** *Impenitence*, Hardnes of heart.
*Ability* to withstand and overcome the temptations whereby we may be hindred in our duty, whether such temptations do proceed from
*Hurt* or *danger*. **Fortitude**, *Courage*. **Cowardice.** To be expressed by
A resolute **Profession** of what we believe to be our duty, and a readiness to suffer for it (when there is occasion) by being *Confessors* or *Martyrs*
An encouraging and defending others (by all lawful ways) in their adherence to Religion, in opposition to **Persecution.**
*Profit* or *Pleasure*. **Temperance**. *Voluptuousness*, *Sensuality*. To be expressed by
Putting a just value upon these Temporal enjoyments, without being immersed in them, having but a little esteem for little things. **Magnanimity**, **Pusillanimity.**
Preferring things that are for publike good, before any little private advantage. **Publike-spiritedness. Selfishness.**
*Special*, toward
God. Vide F.
Man. Vide L.

Univer-

**Universal Justice.**
*Raynaudus de Virt. Lib. 3.*
*Crellius Eth. Arist. P. 2. C. 16.*
*Gassendus. Eth.* Lib. 2. Cap. 5.

**Good works.**
Homilies. Vol. 1. 5.

**Gratitude. Ingrat.**
*Raynaudus de Virt. Lib. 4. Sect. 2. Cap. 9, 10.*
*Crellius. Eth. Arist.* P. 2. C. 19.
*Gassendus. Eth.* Lib. 2. Cap. 6.

**Repentance. Impenit.**
*Raynaudus de Virt. Lib. 4. Sect. 3. C. 3.*
Homily. Vol. 2. 20.
Mr. Perkins: Exhort. to Repentance.
Bp. Taylor. Dr. Ham.
Mr. Fenner of Late Rep.
Causes of Decay. Ch. 7.

**Fortitude.**
*Raynaudus de Virt. Lib. 5.*
*Crell. Eth. Ari.* P. 2. C. 14
*Gassendus. Eth.* L. 2. C. 3.

**Suffering for Relig.**
Dr. Hammond. Pract. Cat. B. 2. Sect. 1.

**Persecution.**
*Padre Paul. Historia Inquisitionis.*
*Tertullian de fugâ in Persecutione, & Ad martyres*

**Temperance.**
*Raynaud. de Virt. Lib. 6.*
*Crelli. Eth. Ari. P. 2. C. 11.*
*Gassendus. Eth. Lib. 2. C. 4*
Bp. Taylor: Holy Liv. c. 2
*Basil Mag. Con. Mo.* 16. 19
*Chrysost. Tom. 6. Orat. 98.*
*Clemens Alex. Pædagogus*

**Pagnanimity.**
*Crellius. Eth. Arist. P. 2. C. 12.*
*Eth. Christ. L. 4. C. 14.*

**Publick-spiritedness. Selfishness.**

F The Moral Virtues and Duties we are obliged to towards God, may be distinguished into such as are either more

*General*, namely, those habits whereby we are enabled and enclined for

- Observing of first-table duties, **Holiness**, Godliness, Sanctity, Piety.
- Expressing our esteem of God's Transcendent Excellencies, **Worship** *Adoration*.

*Special* kinds of Worship:

*Internal*, required in the first Commandment; comprehending such affections as are most suitable to those Excellencies which we apprehend in the Divine Nature: According to which those Perfections which are

*Absolute*, viz. his Wisdom, Goodness, Power, must work in the mind,

- **Affiance.** *Trust. Faith. Hope. Confidence.*
- **Love.** *Desire* **Zeal** *Joy*
- **Reverence** **Fear** *Honour.*
- **Humility.**

in opposition to

- *Distrust. Unbelief. Despair.*
- *Tempting of God.*
- *Hatred. Coldness. Lukewarmness.*
- *Irreverence. Pride. Presumption.*

*Relative*, His Dominion and right to Govern and dispose of us, must produce *Resignation.* Submission, both

- *Active:* Doing what he commands. **Obedience.**
- *Passive:* Suffering what he inflicts. **Patience.**

in opposition to

- *Disobedience. Contumacy.*
- *Impatience. Murmuring. Repining.*

*External.* eVide C.

Holi-

**Holiness.**

*Crellius. Eth. Chr.* L. 2, C. 2. &c. Lib. 3. C. 2.
Of the true notion of Holiness, Mr. Mede, B. 1. Disc. 2.
The necessity and excellency of Holiness, Mr. Baxter, A Saint or a Brute.

**Worship.**

Writers on the Decal.

**Trust. Hope.**

*Lumbard.* L. 3. *Aqui.* 2. 3æ
*Crellius. Eth. Chr.* L. 1. C. 5, 6. Lib. 3. C. 3.
Bp. Tayl. Holy Liv. c. 4.
Duty of Man. Part 1.
Bp. Andr. Com. 1. c. 7, 10.

**Love. Zeal. Joy.**

Common-places.
*Lumbard.* L. 3. *Aqui.* 2. 2.
*Crell.* Eth. Chr. L. 3. C. 4.
*Voetius. Theol. Pract. Disp.* 8. *de Amore Dei.*
Bp. Andr. Com. 1. c. 12.
Bp. Saunderſ. 1 Tim. 4, 4.
Bp. Reynold: Joy in God
Bp. Taylor: Holy Liv. c. 4
Sermons of Zeal.
M. Pink. Trial of a Christian's sincere Love.

**Meek. Fear. Humility**

*Lumbard.* Lib. 2.
*Crellius.* Eth. Chr. L. 3. c. 5, 6, 7.
Bp. Taylor. Serm. of Godly Fear.
Duty of Man. P. 1.
Bp. Andr. Com. 1. c. 8, 9.

**Obedience.**

Bp. Taylor's Exemp. Sect. 5. Disc. 2.
Bp. Andr. Com. 1. c. 13,

**Patience** towards God.

Bp. Saunderſ. Pſ. 119. 75.
Bp. Taylor. Holy Dying, ch. 3, 4.
Duty of Man. P. 2.
Bp. Andr. Com. 1. ch. 14
*Tertullian. de Patientia.*
*Cyprianus de bono Patientiæ.*

G *External* Acts of Worship may relate either to *God himself*, required in the second Commandment, which comprehends those particular Acts and duties whereby we are outwardly to express our esteem of him, and belief in him, by

*Seeking to him*, and to him only, for what we want. **Prayer**. *Invocation.*
Acknowledging him in what we enjoy. **Praise**, *Thanksgiving.*
Endeavouring to *learn his Will*, by **Hearing**. *Reading.*
*Devoting our Goods* and Possessions (as there may be occasion) *to his Service.*
**Bounty towards Religious works** *Sacred things.* Vid. H

In opposition to

**Idolatry.**
**Witchcraft.**
*Neglect of Prayer.*
*Unmindfulnesses of Mercies.*
*Neglecting the means of Knowledg.*
*With-holding what is meet.*

Solemnities of Worship. Vide I.

**Prayer**

**Prayer.**

*Raynaudus de Virt. L. 4.* Sect. 3. C. 1.
*Crellius.* Eth. Chr. L. 3. C. 11.
Homil. Vol. 2. 7.
Dr. Hammond. Pract. Cat. B. 3, Sect. 2.
Bp. Tayl. Holy Liv. c. 4. Serm. Return of Pr.
Dr. Goodwin: Ret. of P.
Mr. Mede: B. 1. Dif. 1. 32.
Mr. Cobbet. Tract.
Duty of Man, P. 5.
*Tertullian. de Oratione.*

**Idolatry.**

*Maimonides de Idol.*
*Voſſius de Idol. Gent.*
Homilies. Vol. 2. 2.
Dr. Hammond. Tract.
*Joh. Selden. de Diis Syris.*
*Schedius de Diis Germanis*
*Tertullian. Cyprian.*
*Athanaſius.*

**Witchcraft.**

King James *Dæmonology.*
Mr. Perkins. Tract.
Joh. Weems.
Mr. Glanvil.

**Praiſe. Thankſgiving**

*Crellius Eth. Chr.* L. 3. c. 9
Dr. Saunderſ. 1 Tim. 4. 4
Mr. Jeanes.

**Hearing. Reading.**

Joh. Downham, Mr. Maſon, Jerem. Dyke } Tracts
Bp. Tayl. Holy Liv. c. 4.

**Bounty towards Religious works. Sacriledg.**

*Raynaudus de Virt.* L. 4. Sect. 2. C. 1.
Mr. Mede. B. 1. Diſc. 26.
Dr. Hammond. Pract. Cat. Lib. 2. Sect. 8.
Dr. Baſier. Treatiſe of Sacriledg.

*External*

H *External* Acts of Worship respecting *Sacred things*, or such matters as by reason of some relation to God, may be said to be called by his Name, required in the Third Commandment, are either more

- *General*, viz. A *due reverence* to all *sacred things*, both in our Words and Actions. Not placing Holiness, or Unholiness, in such things as ought not to be so esteemed, called **Superstition**. Not using such things as Vile and Common, which in themselves are Sacred. **Prophaneness**.
- *Special*, with respect to
  - Our Discourses of God, *speaking good of his Name*, in opposition to **Blasphemy**.
  - The reverent use of **Oathes** and **Vows**, in opposition to *vain* or *false swearing*. **Imprecations**, *Curses*, *Not performing Vows*.

Sancti-

**Sanctifying of Gods Name.**
Writers on the Decalogue.

**Superstition.**
*Aquinas*, 2a 2æ
Bp. Saunderson.
Dr. Hammond } Tract.
Mr. Jo. Smith }
*Plutarch de Superstitione.*

**Prophaneſs.**
Bp. Hall.

**Blaſphemy.**
Dr. Hammond. Sermons on 2 Pet. 3. 3. againſt Scoffers.

**Imprecations. Curſes.**

**Oaths. Vows.**
*Lumbard.* L. 3.
*Aquinas.* 2a 2æ.
Caſuiſts. Common-pla.
*Raynaudus de Virt.* L. 4. S. 2. C. 1.
*Crelli. Eth. Chr.* L. 3. C. 8.
Homil. Vol. 1. 7.
Bp. Saunder. *de jurament.*
John Downham. Treat. againſt Swearing.
D. Ham. Pr. Cat. B. 2. S. 8.
Duty of Man. P. 4.

*Enter-*

I *External* Acts of Worſhip, relating to the *Solemnities* of it, do concern either

- *Times* ſet apart for it. *Holy-days.* Whether
  - *Stated*, more immediately concerned in the fourth Commandment.
  - *Occaſional.*
    - **Feſtivals.**
    - **Faſts.** *Humiliations.*
- **Places** of Publike Worſhip.
- *Perſons*, conſidered
  - *Aggregately*, viz. Societies of men profeſſing the ſame Religion, or Aſſembling for the Duties of Worſhip. **Church**, to be conſidered according to its *Kind*, *Notes*, *Authority*.
  - *Segregately*, according to ſuch duties as are
    - *Common* to every Church-member, as to their demeanors towards
      - *God*, in the duties of Worſhip, which muſt be with **Order**, **Decency**, in oppoſition to *Confuſion* & *Indecency*.
      - *One another*; which muſt be with *Charity*, *Unity*, **Communion**, in oppoſition to *Schiſm.*
    - *Special.* Vide K.

Times

*Times of solemn Worship.*

**Festivals. Fasts.**

M. Hildersham } of Fast.
Mr. Mason }
Homil. Vol. 2. 4.
Dr. Hammond. Pr. Cat. B. 2. Sect. 12. B. 3. Sect. 3.
Bp. Taylor, H. Liv. ch. 4. Exemp. Sect. 12.
Mr. Jeanes of Festivals.
Bp. Andr. Com. 4. c. 2, 3, 8.

**Places of Worship.**

*Hospinian. de Templis.*
Sir H. Spelman.
Mr. Mede. B. 1. Disc. 18. B. 2.
Homilies. Vol. 2. 1, 3.
Bp. Tayl. Exem. Sect. 11.
*Rivet in Exod.* 3, 4, 5.
Bp. Andr. Com. 4. ch. 9.

**Church.**

Comments on the Creed.
Dr. Field of the Church.
Bp. Morton.
Dr. Jackson.
Mr. Hudson: Essence of the Church.
Dr. Pierson on the Creed Art. 7. 9.

**Dyer. Decency.**

**Communion. Schism.**

*Aquinas.* 2a 2æ
Mr. Hales Tr. of Schism.
Dr. Owen.
Mr. Cawdrey.
Dr. Hammond.
Dr. Pierson. Creed. Art. 9
*Augustinus contra Donatistas.*
*Optatus adversus Parmen.*
*Cyprianus de Unitate Ecclesiæ Catholicæ.*

Special

K

*Special* duties belonging to
Governors or *Pastors* towards their Flock. Where something may be premised concerning the
**Necessity** of such Officers, from the general practise of all Nations, who by the meer Principles of Reason have been directed to have amongst them a distinct Calling of men, set apart to officiate *in Sacris*.
**Qualifications**, whereby men are to be fitted for this Calling; which may be known by the duties they are obliged unto, *viz.* to instruct and excite others to the duties of Religion, by
**Praying** publikely.
**Catechising.**
**Preaching.**
Exercising of **Discipline**.
Governed or *Flock*, by
Attendance to the Instructions of their Teachers.
Obedience.
Reverence towards them.
Maintenance of them.
Submitting to Discipline.

*Necessity*

*Necessity of the* **Office** *of Ministers.*
Bp. Andr. Com. 4. ch. 10.

**Qualifications** of Min.

**Duty** of Ministers.
*Crellius. Eth. Chr.* Lib. 5.
Ol. Boles. *De Pastore Evangelico.*
Mr. Perkins.
Mr. Sam. Hieron.
Bp. Andr. Com. 5. ch. 7.
*Chrysostom. de Sacerdotio.*
*Cresollii. Mystagogus.*

**Praying** publikely.

**Catechising.**
Bp. Andrews. Decal. Introduction, Chap. 1.

**Preaching.**

**Discipline.**

**Duty** of People.
*Crellius. Eth. Chr. Lib.* 5.

*Maintenance* of Minist..

**Tythes.**
Bp. Andrews. Bp. Carleton. Sir Jam. Semple. Mr. Selden. Rob. Tillesly. Steph. Nettles.
Sir H. Spelman.
Dr. Heylyn.
Bp. Andr. Com. 4. ch. 11.

Moral

L

Moral Virtues towards men, are either
- *General*, comprehending such virtuous habits whereby men are enabled and enclined to
  - Observe Second-Table duties. **Probity**, *Honesty*, *Righteousness*.
  - Give unto others what is their own, to which they have a due right, either according to
    - *Law*. **Justice**. *Injustice*.
    - *Reason*. **Equity**. *Rigor*. *Summum Jus*.
  - Help others, with what is our own, being ready to afford our best assistance for the promoting of our Neighbours welfare. **Charity**. *Uncharitableness*.
- *Special*.
  - *Social*, and Homiletical, such as do more immediately concern our demeanour, as we are members of Society, in the Fifth Commandment. Vide M.
  - *Solitary*, namely, those virtuous habits whereby we are to regulate our selves, *viz.* our
    - *Actions*, with respect to those Interests of
      - *Life*, in the sixt Commandm. Vid. Q.
      - *Pleasure*, in the seventh Com. Vid. R.
      - *Estate*, in the eighth Command. Vid. S.
    - *Words* & *Credit*, in the ninth Com. Vid. T.
    - *Thoughts*, in the tenth Command. Vid. V.

**Probity.**

*Crellius. Eth. Oratio.* 1a

**Equity.**

*Crellius. Eth. Ar.* P. 2. c. 17
*Eth. Chr.* L. 4. C. 3.
Mr. Perkins: Treatise of Christian Equity.

**Justice.**

*Raynaudus de Virt.* Lib. 3.
*Crellius. Eth. Ar.* P. 2. C. 16. 18.
*Eth. Chr. Lib.* 4. C. 2.
Dr. Hammond: Pr. Cat. B. 4. Sect. 2.

**Charity.**

*Crellius. Eth. Chr.* L. 4. c. 3
Homilies: Vol. 2. 6.
Dr. Hammond: Pract. Cat. B. 1. Sect. 3.
Duty of Man, P. 16, 17
*Plutarchus de Amore fraterno.*
Bp. Andr. Com. 3. ch. 1.
*Basil. Mag. Conc. Moral.* 3

M *Homiletical* Virtues are either
*Common* to all *Degrees* and *Kinds* of Relations, *viz.* those Virtuous habits whereby we are to be rendered useful in our general conversations; whether such as concern
The inward temper of our minds.
Mutual and intimate love, founded chiefly upon the account of Virtue. **Friendship.**
Making due allowance for the infirmities of others, and putting the best construction upon things, when there is not evident Reason to the contrary. **Candor.** *Ingenuity. Good-nature.*
Our outward carriage, by
A facility in our converse, together with a care not to offend; but, rather by all honest ways to please those we converse with. **Comity,** *Courteousness,* in opposition to **Fawning** and **Malignity.**
Observing a just decorum in our Carriage. **Gravity. Affectation.**
Being true to our obligations. **Fidelity.** *Faithfulness.* **Unfaithfulness.**
A readiness to promote Quiet and good-will amongst men. **Peaceableness, Contentiousness.**
*Special.* Vide N.

Friend-

**Friendship.**

The Moralists.
*Cicero* } *de Amicitia.*
*Danaus* }
*Raynaud. de Virt. L. 4. S. 2*
*Crellius. Eth. Ar. P. 4.*
*Gassendus. Eth. L. 2. C. 6.*
*Plutarchus de Amicorum multitudine.*
Bp. Taylor.

**Candor.**

*Crell. Eth. Ch. L. 4. C. 27.*

**Comity.**

*Raynaudus de Virt. L. 4. Sect. 2. Cap. 11, 12.*
*Crellius Eth. Ar. P. 2. C. 22*
*Eth. Chr. L. 4. C. 10*

**Gravity.**

*Crellius. Eth. Chr.* Lib. 4. Cap. 26.

**Fidelity.**

*Raynaudus de Virt.* L. 4. Sect. 2. Cap. 17, 18.
*Crell. Eth. Chr. L. 4. C. 4.*

**Beneficence.**

*Crell. Eth. Ar. P. 2. C. 19.*
*Eth. Chr. L. 4. C. 11.*

**Peaceableness.**

Homily against Contention, Vol. 1. 12.
*Crell. Eth. Chr.* L. 4. C. 12
Bp. Reynolds: Peace of the Church. Peace of Jerusalem. Brotherly Reconciliation. Brotherly Agreement.
Dr. Hammond: Pract. Cat. B. 2. Sect. 1.
Mischief of Disputes. Causes of Decay, *&c.* Chap. 9, *&c.*

N The more *Special Homiletical* Virtues, do concern either the different

- *Degrees* of Relation, whether towards
  - *Superiors, ex parte*
    - *Subjecti*, as Inferiors, and at a distance from them. **Humility. Pride.**
    - *Objecti*, as to Superiors in *Place* or *Gifts*. **Reverence.** *Respect. Observance.*
    - *Authority.*
      - *Governing*. **Loyalty.** *Subjection. Rebellion*
      - *Comanding*. **Obedience. Disobedience**
      - *Puniſhing*. Submitting to Juſtice, and ſuing for Mercy. **Submiſſion. Contumacy.**
  - *Inferiors*. Vide O.
- *Kinds* of Relation. Vide P.

Puni-

**Humility. Pride.**
*Raynaudus de Virt.* Lib. 6. Sect. 2. Cap. 16, 17, 18.
Bp. Taylor: H. Liv. C. 2.
Duty of Man, P. 6.
E. Duncon. Treatise of Humility.

**Reverence.**
*Raynaudus de Virt. Lib.* 4. *Sect.* 3. *Cap.* 8, 9.
Bp. Andrews: Com. 5. ch. 9.

**Loyalty. Rebellion.**
Homily against Rebel.
See the Head of Political Duties.
Bp. Ward. Serm. on the 5th of *November*.
Mr. Dudley Diggs.
Bp. Fearn.
Bp. Taylor: Cases of Conf. B. 2. ch. 3.

**Obedience.**
*Raynaudus de Virt. Lib.* 4. *Sect.* 3. *Cap.* 10, 11.
Homily. Vol. 1. 10. Vol. 2. 21.
Bp. Taylor: Holy Liv. c. 3
Bp. Usher of the Power of the Prince, and Obedience of Subjects.

**Submission.**
Bp. Saunderson *de obligatione Conscientiæ.*
Bp. Andrews: Com. 5. c. 3

O *Homiletical* Virtues towards *Inferiors*, may be distinguished as the former, either *ex parte*

{ *Subjecti*, with respect to our Superiority; from which we should be ready (upon occasion) to yeeld and stoop down. **Graciousness.** *Condescension*; **Insolence**, *Harshness.*

{ *Objecti*, as to Inferiors in

{ *Place* or *Gifts.* **Affability**, *Courteousness*, **Superciliousness**, *Roughness.*

*Authority*, as

{ *Governing.* Preserving such as are under us, in their just Rights, not invading of them. **Protection**, *Good Government.* **Tyranny.** *Mal-administration.*

{ *Commanding* only such things as are fit and reasonable.

*Punishing* when one ought. **Severity. Fondness.**

Remitting when there is just occasion, **Clemency. Austerity.**

Gra-

| | |
|---|---|
| Graciousness. *Insolency.* | Severity. *Fondness.* |
| Affability. *Supercilious.* | |
| | Clemency. *Austerity.* *Seneca de Clem.* *Raynaud. de Virt. Lib. 4. Sect. 2. Cap. 7.* |
| Protection. *Tyranny.* | |

P Thoſe *Homiletical* Virtues which concern the *Special Kinds* of Relation, may be diſtinguiſhed into

- **Oeconomical**, whether ſuch as concern
  - *Parents* and *Children*.
  - *Husbands* and *Wives*.
  - *Maſters* and *Servants*.
- **Civil**, reſpecting
  - Power and Authority. *Magiſtrates. Subjects*.
  - *Aged* and *Young*.
  - *Rich* and *Poor*.
- **Eccleſiaſtical**, which relating to the duties of Worſhip, may therefore be more properly reduced under the firſt Table.

**Oeconomical duties.**
*Crellius. Eth. Chr.* Lib. 5.
Mr. Perkins.
Mr. Dod.
Mr. Hall's Oeconomics.
Dr. Gouge.
Mr. Reyner.
Duty of Man, P. 14, 15.
*Plutarchus de Liberis educandis.*
Sir H. Wotton, concerning the education of Children.

**Politick duties.**
*Crellius. Eth. Chr. Lib. 5. Cap.* 15.
*Episcopius, An liceat Magistratum gerere.*
*Brennii Resp. cum Episcopii notis.*
Bp. Bilson, of Subjection.
Dr. Hammond against resisting Magistrates.

**Aged and Young.**

**Rich and Poor.**
*Crellius. Eth. Chr. Lib. 5. Cap.* 16.

**Ecclesiastical duties.**
See before, p. 143.

The

The Moral Virtues whereby we are to govern our Actions, with respect to our own and our Neighbour's Person and Life, are either more

- *General*, namely, a care of preserving both *our own* and *our Neighbour's Body* and *Soul*, in opposition to the doing of any hurt to the
  - *Body*, by **Murdering**, *Maiming*, &c.
  - *Soul*, by **Scandal**.
- *Special*, respecting
  - Others in a state of misery. **Mercifulness**, in opposition to **Cruelty**. *Inhumanity*.
  - Our Offences against others, *viz.* our being ready to
    - *Acknowledg* them, not persisting in them.
    - *Make satisfaction* for them.
  - Others offences against us, by
    - Observing a due mediocrity in the provocations we meet with to Anger and Revenge. **Meekness**. **Fierceness**. *Rash Anger*. *Hatred*. *Malice*.
    - Bearing the injuries of others, with **Patience**. **Impatience**.
    - Being willing to *forgive* them, to be *reconciled* to them, to overcome evil with good; in opposition to **Revenge**. *Irreconcilableness*.

**Murder.**

**Murder.**
Mr. Sym: Life's Preſervative.
Dr. Hammond: Pract. Cat. B. 2. Sect. 5.
Duty of Man, P. 10.

**Duels.**
*Raynaudus de Virt. Lib.* 5 *Sect.* 3. *Cap.* 3, 4.
Dr. Hammond: Pract. Cat. B. 2. Sect. 3.
Mr. Hales Sermon.
Bp. Taylor: Caſes of Conſ. B. 3. ch. 2.
*Ant. Maſſa, contra uſum Duelli.*

**Scandal.**
Common-pla. Caſuiſts.
*Aquinas* 2a 2æ
Jer. Dyke
Mr. Tombs } Treat.
Dr. Hammond
Bp. Tayl. Exem. Sect. 14.

**Mercifulneſs. Cruelty.**
*Raynaudus de Virt. Lib.* 4 *Sect.* 2. *Cap.* 5, 6.
*Crelli. Eth. Chr.* L. 4. C. 6.
Dr. Hammond: Pr. Cat. B. 2. S. 1.

**Meekneſs. Rash anger.**
*Raynaud. de Virt. Lib.* 6. *Sect.* 2. *Cap.* 14, 15.
*Crelli. Eth. Ar.* P. 2. C. 15.
*Eth. Chr.* L. 4. C. 8.
Dr. Hammond: Pr. Cat. B. 2. S. 1, 5.
Duty of Man. P. 6.
Bp. Andr. Com. 6. c. 6, 7, 8

**Patience** toward men.
*Raynaudus de Virt. Lib.* 5 *Sect.* 2. *Cap.* 6.
*Baſil. Magn. Tom.* 1. *Conc.* 17.
*Chryſoſt. Tom.* 6. *Orat.* 74.

**Forgiving. Revenge.**
Mr. Mede: B. 1. Diſc. 25
Bp. Taylor: Exemp. Sect. 12. Diſc. 11.
Dr. Hammond: Pract. Cat. B. 2. Sect. 5, 9.

The

R The Virtues which concern the Government of our Actions, with respect to the Interest of *Pleasure*, are either more

- *General*, observing a mediocrity in all sensitive pleasure. **Temperance**, *Voluptuousness*, *Sensuality*.
- *Special*, concerning the moderating of our natural Appetites towards
  - *Meats*. **Abstinence**. *Gluttony*.
  - *Drinks*. **Sobriety**. *Drunkenness*.
  - *Refreshments* from labour. **Moderateness in Recreations**. *Immoderateness in Recreations*.
  - External *decorum* and ornament. **Cleanliness**. *Niceness*. *Slovenliness*. *Nastiness*.
  - *Venery*, by
    - Preservation of our natural Shame, and Modesty, against *Impudence*, *Obscenity*, *Lasciviousness*, *Wantonness*.
    - **Chastity**, in opposition to *Incontinence*, *Fornication*, *Adultery*, *Incest*, *Rape*, *Sodomy*, *Bestiality*.

Tem-

**Temperance. Volupt.**
See before, p. 133.

**Abstinence. Gluttony.**
*Raynaud. de Virt.* Lib. 6. Sect. 2, Cap. 5.
Homily. Vol. 2. 5.
Bp. Taylor: Holy Liv. chap. 2.
Duty of Man, P. 7.

**Sobriety. Drunkenness.**
*Raynaudus de Virt. Lib.* 6. *Sect.* 2. *Cap.* 6.
Homily. Vol. 2. 5.
John Down. Treatise against Drunkenness.
Bp. Taylor: Holy Liv. chap. 2.
Dr. Hammond: Pract. Cat. B. 3. Sect. 3.
Duty of Man, P. 8.

**Poverat. in Recreat.**
Duty of Man, P. 9.

**Chastity.**
*Raynaudus de Virt. Lib.* 6 *Sect.* 2. *Cap.* 7,8.
Homily: Vol. 1. 11.
Joh. Downham: Treat. against Whoredom.
Bp. Taylor: H. Liv. C. 2
Dr. Hammond: Pract. Cat. B. 2. Sect. 6.
*Greg. Nyssen. de fugiendâ fornicatione.*

**Incest. Rape. Sodomy. Bestiality.**
Dr. Sharrock *de variis Incontinentiæ speciebus.*

The

S The Virtues by which our Actions are to be regulated, with respect to our own and other mens *Estates* and Possessions, do concern either

- The means of
  - Acquiring Estates for our selves. **Diligence** in our Callings. **Idleness**. *Sloth.*
  - Preserving the Rights of others, by Honest Dealing.
    - Not depriving them of their due by **Theft**: But satisfying for any injuries we may have done in this kind. **Restitution.**
    - Not taking the advantage of another man's
      - *Ignorance*, by **Fraud**, *Deceit.*
      - *Impotence*, by **Oppression.**
      - *Necessity*, by **Extortion. Bribery.**
- The measure whereby we are to be regulated in these matters; whether more
  - *General*, denoting a mediocrity about *getting*, *keeping*, or *spending*. **Liberality. Prodigality. Covetousness.**
  - *Special*, in
    - *Getting. Providence*, *Scraping*, *Slattering.*
    - *Keeping. Frugality*, *Penuriousness*, *Squandring.*
    - *Spending*, distinguished by its objects
      - *The Publike.* **Magnificence**, *Generosity*, *Riotousness*, *Sordidness.*
      - *The Poor.* **Alms-giving.** *Churlishness.*
      - *Strangers.* **Hospitality.** *Inhospitableness.*

Dili-

**Diligence. Idleness.**
Mr. Perkins: Treatise of Callings.
Bp. Saunderson, 1 Cor. 7. 24.
Gentleman's Calling.
Cause of Decay, ch. 18.

**Restitution. Theft.**
Bp. Taylor: Holy Liv. c. 3
Duty of Man, P. 11, 12.
Bp. Andrews: Com. 8. ch. 7.

**Fraud.**
Bp. Andrews: Com. 8. c. 5

**Oppression.**

**Extortion.**

**Bribery.**
John Downham: Treat.

**Live-Prodigality. Lasciviousness.**
*Raynaudus de Virt. Lib. 4. Sect. 2. Cap. 19, 20.*
Dr. Harris } against Co-
Jer. Dyke } vetousness.
*Plutarch. de Cupid. Divit.*

**Magnificence. Riotousness. Prodigality.**
*Crelli. Eth. Ar. P. 2. C. 20.*

**Alms-giving.**
*Chrysost. Tom. 6. Orat. 85, 108.*
*Greg. Nyssen. Tom. 2.*
*Cyprian.*
Homilies: Vol. 2. 11.
Joh. Downham: Tract.
Bp. Andrews
Bp. Hall } 1 Tim. 6. 17
Bp. Reynolds
Mr. Mede: B. 4 Dis. 22. 32
Bp. Taylor: Holy Liv. c. 4 Exemp. Sect. 12.
Dr. Ham. Ser. *Deut.* 26. 12
Pract. Cat. B. 3. S. 1.
Duty of Man, P. 17.

The

1 The virtues required in the ninth Commandment, do concern either a *Care* of

- Our own *Speeches* and Discourse, that it be
  - *Serious* and deliberate, in opposition to **Loquacity**, *idle, vain words:*
  - *Agreeable* to our Thoughts: **Veracity**, *Truth*, **Lying.**
  - *Honest* and Charitable, tending to our Neighbour's welfare and bettering. **Fraternal admonition**, *Reproof. Flattery.*
  - Pleasant and grateful. **Urbanity**. *Scurrility.*
- Our own Credit and good Names, by
  - Care of *Decorum* in all our Actions and Speeches, whereby we must contract an esteem from others.
  - Putting a just value upon our selves, and our own merits, not
    - Less than we ought. *Magnanimity. Abjectnes.*
    - More than we ought. **Vanity.** *Vain-glory.*
- Other mens Credit, by
  - Speaking charitably of them our selves. *Rash Censures. Tale-bearing.*
  - Defending them against others.
  - Avoiding and suppressing all such speeches as tend to render them
    - *Criminal*, by Accusations not true, or made unlawfully against an absent person. **Calumny.** *Slander: Back-biting.*
    - *Infamous*, by objecting another's failings, or our own favours. *Reproach. Upbraiding*
    - *Odious*, by insisting upon, and aggravating their faults. *Reviling.*
    - *Ridiculous*, by exposing them for their infirmities. *Mocking. Scoffing.*

Care

**Care of our words.**
Mr. Perkins: Treatise of the government of the Tongue.
Mr. Reyner, of the Tongue.

**Care of our Credit.**
Mr. Gataker } on Ec-
Bp. Saunderson } cle. 7. 1

**Loquacity.**
*Plutarchus de Garrulitate*

**Veracity.** *Lying.*
Common-pla. Casuists.
*Lumbard.* L. 3. *Aquinas* 2a 22.
*Crell. Eth. Ar.* P. 2. C. 21.
Joh. Downham: Treatise against Lying.
Bp. Morton } against E-
Mr. Mason } quivoc.
Barns }
*Nic. Abramus de Mendacio & Veritate.*

**Reserv. Ambition. Flattery.**
Dr. Hammond: Tract. *Plutarchus de Discrimine Adulatoris & Amici.*
*Basil. Magn. Conc. Mor.* 2.

**Urbanity. Scurrility.**
*Raynaudus de Virt. Lib.* 6. *Sect.* 2. *Cap.* 10, 11.
*Crellius. Eth. Arist.* P. 2. Cap. 23.

**Unchartitable speeches.**
Bp. Taylor: Serm. against Slander and Flattery, *&c.*
Dr. Hammond: Pract. Cat. B. 2. Sect. 5. B. 4. Sect. 1.
Duty of Man, P. 13.

**Care of Decorum.**
*Crell. Eth. Ar.* P. 2. C. 24

**Poverty.**
*Raynaudus de Virt.* Lib. 6. Sect. 2. Cap. 12, 13.
*Crell. Eth. Ar.* P. 2. C. 13.
*Eth. Chr.* L. 4. C. 24, 25.
Bp. Taylor: Holy Liv. c. 2
*Basil. Mag. Conc. Mor.* 20

V The Virtues required in the Tenth Commandment, do concern the Government of our

*Thoughts*, viz.

- Care of our thoughts in general.
- Contentation of mind under our condition.
- Equanimity, an ability to preserve our selves in the same constant temper under changes; knowing how to want, and how to abound.

*Passions*; namely, such Acts of the *Sensitive* part, the *Fancy* or *Appetite*, whereby the mind is disturbed, to be distinguished into

- *Simple*, consisting only of one simple Act, relating to things, under the notion of
  - New, unexpected, or overcommon, and too much repeated. **Admiration**, *Wonder*, *Tedium*
  - *Good* or *Evil*, which we
    - With to happen. **Favour**, *Malignity*.
    - Apprehend to be, whether
      - *Absolute*. **Love**, *Hatred*.
      - *Relative* to different notions concerning *Good* and *Evil*, considered as
        - Present. **Mirth**. Joy. *Grief*. *Sorrow*.
        - Absent and Possible. **Desire**. *Aversation*
        - Absent and Probable, as to the
          - Nature of the Act. **Hope**. *Fear*.
          - Greater or lesser degrees of this Probability. **Confidence**. *Diffidance*.
          - Degrees of difficulty. Superable, or Insuperable. **Boldness**. *Despair*.
- Evil alone, or opposition from others; wherein there is contempt. **Anger**. *Revenge*.
- *Mixed*. Vide Wa

Care

**Care of our thoughts.**
Mr. Perkins.
Tho. Cowper.
Dr. T. Goodwin.
Mr. W. Fenner.
Mr. Sheffield.
Mr. Reyner.

**Contentation** as a duty.
*Crell. Eth. Chr.* L. 4 C. 21.
Bp. Saund. no *Phil.* 4. 11.
Bp. Hall.
Bp. Taylor: Holy Liv. c. 3
Hen. Mason.
Jerem. Burroughs.
Duty of Man, P. 7.
*Seneca* } *de Tranq.*
*Plutarchus* } *An.*
Dr. Th. Taylor.
Dr. Pet. Moulin.

**Equanimity.**
*Raynaudus de Virt.* Lib. 5 Sect. 2. Cap. 3.
*Crellius. Eth. Chr.* Lib. 4. C. 14.

**Love. Hatred.**
See the Authors that write concerning the Passions. P. 107.
*Plutarch. de Inv. & Odio.*

**Dirty. Grief.**

**Pope. Fear.**

**Baldness. Despair.**

**Anger: Revenge.**
*Plutarch.* } *de Ira.*
*Seneca.* }
*Raynaudus de Virt.* Lib. 5. Sect. 2. Cap. 4.
Joh. Downham: Treat. against Anger.

W *Mixed Passions*, consisting of more than one single Act, are either

- *Determined* to Good or Evil, with respect to the
  - *Particular* Interest of *Repute*, being conversant about
    - *Good*, which we apprehend to be *Honourable*, implying confidence and love in the promoting of it, or confidence and joy in the owning of it. **Zeal. Glorying.**
    - *Evil*, which we apprehend to be *dishonourable*, implying a mixture of *Hatred* and *Aversation* against the committing of it; or *Sorrow* and *Diffidence* for the committing of it. **Scorn. Shame.**
  - *General* Interests, belonging to
    - *Our selves*, respecting either
      - *Good* that is *dear* to us, *viz.* A mixture of *Love*, *Anger*, and *Hope*, that we may excel others in it; or of *Love*, *Anger*, and *Fear*, lest we should by others be deprived of it. **Emulation. Jealousie.**
      - *Evil*, whether as done by
        - *Our selves.* A mixture of *Sorrow* and *Fear*, or of *Sorrow* and *Desire.* **Remorse. Repentance.**
        - *Others.* A mixture of *Anger* and *Hatred*, or of *Anger* and *Aversation.* **Indignation.** *Disdain.*
    - *Others*, in respect of the
      - *Good* befalling them (as we think) worthily or unworthily. *Congratulation.* **Envy.**
      - *Evil* befalling them (as we think) worthily or unworthily. Ἐπιχαιρεκακία. **Pity.** *Compassion.*
- *Indetermined* as to Good or Evil, but common to both, consisting in a distraction of mind betwixt two contrary passions, or a transport of mind by any one Passion. **Agony. Extasie.** **Zeal.**

Zeal. | Envy.
*Plutarchus de Invidia.*
*Basil. Mag.* Tom. 1.

Scorn. | Pity.

Shame. | Agony.

Jealousie. | Extasie.

X The things to be premiſed in the more *General* Treaty concerning Inſtituted Religion, may be diſtinguiſhed into ſuch as concern the

- General name of conveying ſupernatural Knowledg. **Revelation.**
- Special kinds of Revelation, either to the
  - Senſes or Imagination, by ſomething ſeen or heard when *Awake* or *Aſleep*. **Viſions. Dreams.**
  - Mind and underſtanding, when Divine Diſcoveries are extraordinarily infuſed into the mind, with ſo clear and ſtrong convictions, as leave no cauſe of doubting, **Inſpiration**, (the pretence to which is ſtiled **Enthuſiaſm**) to be conſidered according to the
    - Gifts whereby men are enabled and commiſſioned to
      - Inform others of ſuch inſpirations, ſpecially with reſpect to future things. **Prophecie.**
      - Confirm to others the truth of ſuch inſpirations, by actions that are above the Power of Nature. **Miracles.**
    - Written account of ſuch Divine Revelations, which is now to be the ſtanding Rule of our belief and practiſe. **Scriptures.** Vide Y.

Rev-

**Revelation.**
*Episcopius Institut. in initio.*

**Visions. Dreams.**
Mr. Smith: concerning Prophesie.

**Inspiration.**
*Episcopius Instit.*

**Enthusiasm.**
Dr. Meric. Causabon.
Dr. Henry Moor.

**Prophesie.**
*Christoph. Castro de Vaticin.*
Joh. Smith: of Prophesie.
Dr. Spencer: of Prophes.
Dr. E. Stillingfleet: *Orig. Sac.* B. 2. C. 5, 6.
*Petrus Molinaeus Vates.*
Lawrence Sarson, on 1 Tim. 1. 15.

**Miracles.**
*Rivet. in Exod.* 4. 6.
*Voetius Theol.* Pr. P. 2. D. 57, &c.
Bp. Taylor: Exem. Sect. 12. Disc. 14.
Dr. W. Lloyd: Serm. Joh. 6. 14.
Dr. E. Stillingfleet: *Orig. Sac.* B. 2.

**Scripture.**
Bp. Jewel: Treatise of the Scrip.
Dr. Jackson.
Nic. Byfield } Directi-
Joh. White } ons for profitable reading the Scrip.

Y *Scripture* may be considered according to the

Properties of it
- Certainty.
- Authority.
- Perspicuity.
- Perfection and sufficiency.

Parts of it, whether the
- Old *Testament*, the chief parts of which are either
  - *Historical.*
  - *Didactical* or Moral. The Poetical Books.
  - *Prophetical.*
- New *Testament*: the chief parts of which are either
  - *Historical.* The four Gospels, and Acts of the Apostles.
  - *Didactical.* The Epistles.
  - *Prophetical.* The Revelation.

Scr.

Scr. Certainty and Authority.
Controverſies againſt Papiſts.
*Socinus de Autori S. S.*
John Goodwin. Tract.
Dr. Stillingfleet. *Orig. S.*
*Alex. Morus.*

Scr. Perſpicuity.

Scr. Perfection.
Dr. Stillingfleet. *Orig. S.* B. 3. Chap. 6.

Old Teſtament.
*Epiſcopius Inſtit.*
Bp. Andrews: Decal. Introd. c. 14, &c.

New Teſtament.

Inſtitu-

2 Instituted Religion considered *specially*, with respect to that part of it which concerns *Intellectual* Graces, doth relate either to our knowledg of

- *God*, as he is revealed in Scripture, according to
  - His *Names* and Titles.
  - The great Mystery of the blessed *Trinity*.
    - The Father,
    - The Son *Jesus Christ*, to be consid. according to his
      - *Person* and Nature.
      - States of
        - *Humiliation*.
          - *Conception* and Nativity.
          - *Sufferings* of his Life and Death.
          - *Descent* into Hell, or passage into the invisible state of the Dead.
        - *Exaltation*.
          - *Resurrection*.
          - *Ascension*.
          - *Session* at the right hand of God.
      - *Offices*; where, of his being *Mediator* and *Redeemer* in general; more particularly his Office
        - *Regal*, in
          - Governing his Flock; both Jews & Gentiles.
          - Passing the last Judgment.
        - *Priestly*, by his
          - Making an *Atonement* for mankind.
          - *Interceding* for them.
        - *Prophetical*, manifesting the Will of God by his
          - *Doctrine*.
          - *Example* of Holiness and Obedience.
          - *Miracles*.
    - The *Holy Ghost* his
      - *Nature* and Subsistence.
      - Manifold *Gifts*.
- *Man*. Vide Aa.

The Gift of FARMER

**Names of God.**

*Buxtorfii dissertatio de Nominibus Dei.*
*Pet. Fabri Dodecameron.*
*Angel. Caninius. Disc.* C. 2.

**Trinity.**

*Athanasius. Nazianzen.*
*Greg. Nyssen. Augustin.*
*Hilarius. Cyril. Alexan.*
*Lumbar.* Lib. 1. *Aqu.* P. 1.
Controver. ag. Socinian.
Dr. Pierson on the Creed
*Petav. Dogm Theo.* Tom. 2

**Christs Humiliation.**

*Chrys. in Nat. Dom. Tom.* 7
*Leo Mag.* Serm. 10
*Athanasius.*
*Nazianzen.*
*Cyril. Alex.* Tom. 3.
*Petavius Dogm.* Theol.
Tom. 4, 5.
*Lumbard.* L. 3. *Aquin.* P. 3
Homilies, Vol. 2. 12, 13.
Bp. Bilf. of Chr. suffering.
Bp. Usher: Chr. Incarnat.
Dr. Jackson: Humiliation of the Son of God.
Nativ. and Passion Serm. by Bp. Lake, Andrews, Brownrigg, &c.
Bp. Taylor: Christs Nat. Exemp. Sect. 3.
Dr. Pierson: Creed.

**Christs Exaltation.**

Homily: Vol 2. 14.
Mr. Garbut of Christs Resurrection.
Dr. Pierson: Creed.
*Greg. Nyssen.* Tom. 3.
*Chrysost.* Tom. 7.

**Offices of Christ.**

Bp. Reynolds, on *Ps.* 110.
Dr. Hammond: Pract.
Cat. B. 1. Sect. 2.

The

An The things to be *known* and believed concerning *Man*, may refer either to

- *This Life*, his
  - *Original*, where concerning the
    - **Creation** of the World, Angels, and Men.
    - **State of Innocence.**
    - **Covenant of Works.**
  - **Lapse** or fall, where concerning **Original Sin.**
  - *Restitution*. Vide B b.
- The *Life to come*. Vide C c.

Creation

**Creation.**

*Basil. Mag.*
*Ambros.* } *in Hexam.*
*Greg. Nyss.*
*Philoponus.*
*Severianus.*
*Lumbard.* L. 2. *Aquin.* P. 1
*Bonaventura in Hexam.*
*Guil. Parisiens. in Hexam.*
*Menasseh Ben Israel de Creatione.*
*Voetius. Disp. Theol.* P. 1. D. 32, &c.
Dr. Stillingfleet: *Orig. S.* B. 3. *Chap.* 2.
*Hottinger.*
*Petavius. Dogm. Theol.* Tom. 3.

**Angels. Devils.**

*Voetius. Disp. Theol.* P. 1. Disp. 46, &c.
Mr. Mede: B. 1. Disc. 4, 10. B. 3. Ch. 3, 4, 5, 6.

**State of Innocence.**

**Covenant of works.**

**Fall of Man.**

Mr. Mede: B. 1. Disc. 37, 38, 39.

**Original Sin.**

Common-pla. Casuists.
*Lumb.* L. 2. *Aquin.* 1 2æ
*Voetius. Disp. Theol.* P. 1. Disp. 53.
*Menasseh Ben Israel de fragilitate ex Lapsu.*
Bp. Taylor: Tracts.
*Episcopius.*

The

Bb The *Restitution* of Lapsed Mankind by the **Covenant of Grace**, may be considered, either according to

- Those several Dispensations under the *Law*,
  - From *Adam* to *Noah*
  - From *Noah* to *Abraham*
  - From *Abraham* to *Moses*
  - From *Moses* to *Christ*.
- That Method which is more plainly discovered in the *Gospel*, containing some things on
  - *Gods part*, viz.
    - **Predestination.**
    - Vocation.
    - **Regeneration**, *Sanctification*, *Conversion*.
      - *Mortification*.
      - *Vivification*.
    - **Justification.**
    - *Adoption*.
    - *Obsignation*, or Sealing.
  - *Mans part*, viz. Owning of Christ for a Saviour and a Lord. **Faith. Repentance.**

**Covenant of Grace.**

**Church before the Law**

*Jacob. Bolduc de Eccles. ante legem.*

Dr. Joh. Owen: *Theologia Ante diluvian Noachic. &c.*

*Episcopius Institut. Heideggeri Hist. Patriar.*

**Predestination.**

Arminian Controversies

**Vocation.**

Mr. Ant. Burgess: Spiritual Refining, Sect. 12.

**Regeneration.**

*Crell. Ethic. Chr. L. 2. C. 3.*

*Episcopius de ordinario Conversionis modo.*

*Voetius Theol. P. 2. D. 29.*

Dr. Ham. Pr. Cat. B. 1. S. 4

Mr. Ant. Burgess: Spiritual Refin. Sect. 4, 8, 9.

**Justification.**

Common-places. Contr.

Bp. Downham.

Will. Pemble.

Anth. Burgess.

Mr. Baxter.

Mr. Woodbridg, and

Mr. Eyre.

Dr. Ham. Pr. Cat. B. 1. S. 4

**Faith.**

Homily, Vol. 1, 4.

Dr. Jackson. Mr. Ball.

Mr. Perkins. Joh. Down.

Mr. Baxter.

Dr. Ham. Pr. Cat. B. 1. S. 3

*Castellio. Dialog. de Fide.*

**Repentance.**

See before, p. 109.

*Basilius Mag. Conc. Mor.*

*Chrysost. Tom. 6. Orat. 8.*

*Greg. Nyssen. Tom. 2.*

*Ambros. Tom. 1. Lib. 2.*

*Tertullian. de Pœnitentia.*

*Augustinus, Tom. 9. de Pœnitentiæ Medicina.*

The

Cc The chief things to be known concerning the ſtate of man after this life, are, the

- **Immortality** *of the Soul*, as brought to light by the Goſpel.
- **Reſurrection** of the Body.
- Future **Judgment**.
  - *Particular*.
  - *General*, with reſpect to the different
    - *States*. **Salvation. Damnation.**
    - *Places*. **Heaven. Hell.**

Immor-

**Immortality.**
See before, p. 107.
Bp. Ruſt. Sermon on 2 Tim. 1. 10.

**Reſurrection.**
*Menaſſeh Ben Iſrael de Reſurrectione.*
Bp. Andrews } Eaſter-
Bp. Brownrig } Serm. &c.
Dr. Pierſon on the Creed
*Chryſoſt.* Tom. 6. Orat. 69
*Tertullian. de Reſurrect.*
*Greg. Nyſſen.* Tom. 3.

**Future Judgment.**
Commentators on the Creed.
Treatiſes on the four laſt things: as Mr. Bolton, &c.
Sam. Smith.
Will. Fenner.
Will. Atterſol.
Mr. Mede: Chriſts ſecond coming.
Bp. Ward: Serm.

**Salvation. Damnation.**
Dr. Pierſon on the Creed

**Heaven. Hell.**
*Bellarminus de aeterna felicitate.*

Dd *Practical Institutions* may be distinguished into such as do belong either to the times of the

- *Old Testament*, relating to things
  - **Ceremonial**: The
    - Jewish **Sacraments**.
      - *Circumcision*.
      - *Passover*.
    - Various **Types**.
      - **Sacrifices**. Oblations.
      - **Urim. Thummim**.
  - **Judicial**, about Civil matters, as
    - The Laws about Marriage. *Forbidden degrees*
    - *Waters of Jealousie*.
    - **Lex Talionis**.
    - **Cities of Refuge**.
  - *Moral*, as to those circumstances belonging to Publike Worship.
    - *Times*. The Jewish **Sabbath**.
    - *Places*. Sanctuaries, Tabernacles, Temple, Synagogues.
    - *Persons*. Prophets, Priests, Levites, Scribes, Rulers of the Synagogues.
- *New Testament*, Vide Ee.

Ceremonial

**Ceremonial Law.**
*Aquinas. primæ secundæ.*
John Weems.
*Episcopius Institut.*
Bp. Taylor: Cases of Conf. B. 2. Ch. 2. Sect. 2.

*Jewish Sacraments* { *Circumcis.* / *Passeover.*
Common-places.
*Lumbard. L. 4. Aquin. P. 3*

**Types.**
Mr. Guild. Moses unveild
Dr. Taylor: of Types.
*Episcopius Institut.*

**Sacrifices.**
Mr. Mede: B. 1. Disc. 49.
*Episcopius Institut.*
*Joh. Cloppenburgii Sacrificiorum Schola sacra.*
*Franzii Schola Sacrific.*
*Stuckius* { *de Sacrificiis.*
*Sanbertus* {

**Urim, Thummim.**
*Rivet. in Exod. 21. 24.*
*Pet. Molinæus Vates. Lib. 1. Cap. 22.*

**Judicial Law.**
Joh. Weems.
*Episcopius Institut.*
Bp. Taylor: Cases of Consc. B. 2. C. 2. Sect. 3.
*Zepper* { *de Legibus*
*L'Empereur* { *forensibus.*

**Lex Talionis.**
*Rivet. in Exod. 21. 24.*

**Cities of Refuge.**
*Rivet. in Exod. 21. 13.*

**Sabbath.**
See after, p. 181.

**Ecclesiastical Officers under the Law.**

Ee *Practical Institutions* belonging to the *New Testament*, do relate either to things

- *Ceremonial:* The two Evangelical Sacraments,
  - **Baptism**, where it may be proper to treat concerning **Confirmation**.
  - **Eucharist**.
- **Invictal**, or Civil, concerning
  - **Polygamie**.
  - **Divorce**.
- *Moral*, as to *Circumstances* of
  - *Time*. The Christians **Lords Day**.
  - *Places*. Oratories, Churches.
  - *Persons*, to be consider'd according to the
    - Several Kinds or Orders of Ecclesiastical Officers, *Apostles, Evangelists, Bishops, Presbyters, Deacons*.
    - Manner of setting them apart, by Imposition of hands, or **Ordination**.
  - *Substance*, namely, duties belonging to natural Religion, which in the manner of their Explication and Enforcement, are in the Gospel raised to a greater perfection than the light of Nature doth usually attain, being delivered either more
    - *Largely*, in the Sermon on the Mount.
    - *Briefly*, in those general Precepts of
      - *Self-denial. Taking up the Cross. Imitation of Christ.*
      - **Believing** *in Christ*, and **Repenting**.

**Baptism.**

**Baptism.**
*Lumbard.* Lib. 4.
Controversies about Pædobaptism.
Mr. Mede: B. 1. Disc. 17.
Bp. Tayl. Exemp. Sect. 9.
John Down } Trea-
Dr. Patrick } tises.
Mr. Cobbet.

**Confirmation.**
Dr. Hammond.
Dr. Patrick.
Dr. Priaulx.
Mr. Baxter.

**Eucharist.**
Homily: 2. 15.
Mr. Joh. Dod.
Bp. Reynolds.
Bp. Taylor.
Dr. Patrick.
Jer. Dyke. Will. Cooper.
Will. Fenner. Fr. Roberts
Mr. Mede: B. 1. Disc. 43, 44. B. 2.
Dr. Cudworth: the true Notion, &c.

**Polygamy. Divorce.**
*Lumbard.* L. 4. *Aquinas* in *Supplem.* P. 3.
*Wigandus de Divortiis.*
*Beza de Polyg. & Divor.*
Edm. Bunny. Mr. Milton
Dr. Hammond. Pr. Cat. 2. B. 2. S. 7.

**Lords Day.**
Brerewood and Byfield.
Bp. White. Bp. Ironside.
Dr. Heylyn.
Mr. Cawdrey, and Mr. Palmer.
Mr. Mede: B. 1. Disc. 15.
Bp. Andr. Com. 4. th. 2, 3

**Orders of Gospel-Min**

**Ordination.**

**Self-denial.**
Bp. Reynolds on Matt. 16. 24.
Dr. Preston.
Dr. Hammond: Pract. Cat. 1. S. 3.

**Taking up the Cross.**
Dr. Ham. Pr. Cat. B. 1. S. 3

**Imitation of Christ.**
*Tho. a Kempis.*

**Believing. Repenting**
See before, p. 175.

Ff. The **Affections** or Properties of **Virtues**, may be distinguished, as Virtues themselves are, into

- *Intellectual*, relating to those two Faculties in the
  - *Rational* soul, employed for the gaining of knowledg.
    - *Invention*, which is rightly or wrongly disposed, by **Sagacity**. *Dulness*.
    - *Judgment*, which is well-disposed, when a man is inclined to assent unto things upon sufficient evidence. **Faith**, *Credulity*, *Incredulity*.
  - *Sensitive* soul, apt to hinder us from knowledg, whether the
    - *Phancy*, which is well or ill disposed by **Sobriety**, Seriousness, *Conceitedness*.
    - *Appetite*, which is fitly regulated by our being concerned for any thing, according to a due measure, and not either more or less than the Evidence or Importance of it doth require. **Moderation**, *Slightness*, **Fierceness**, *Fanaticalness*.
- *Moral*. Vide Gg.

**Affections**

| Affections of Virtue. *Crell. Eth. Chr.* L. 2. C. 7. | Sobriety Conceitedness |
|---|---|
| Sagacity. Dulness. | Moderation. { Slightness. Fierceness |
| Faith. { Credulity. Incredulity | |

Gg The *Affections* of Moral Virtue, do concern either the

- Temper and frame of our Minds, as to
  - Their due attention for any kind of advantage, or againſt any kind of evil. **Heedfulneſs**, *Caution*, *Watchfulneſs*, *Raſhneſs*, *Careleſneſs*, *Security*.
  - The ſteddineſs of our purpoſes. **Reſolution**, *Irreſoluteneſs*.
  - The freedom and readineſs of our faculties about any thing. **Alacrity**. *Grudging*.
  - The reality of our Intentions, ſuitable to our Profeſſions, **Sincerity**, *Uprightneſs*. **Hypocriſie**, *Diſſimulation*.
- The Vigorouſneſs of our endeavours. **Diligence**, *Aſſiduity*. Sloth.
- The Univerſality required to virtuous Actions, in reſpect of the
  - *Object*. **Integrity**. **Partiality**.
  - *Time* of continuance. **Conſtancy**. *Fickleneſs*, *Inconſtancy*.

Heed-

**Perfuluess. Carelesn.**
Joh. Downham: Treatise against Security.
Mr. Gataker. Mar. 13. 37
Joh. Rogers: Christian Watch.
Will. Fenner; Christ's Alarum.

**Resolution.**
Parsons Resolutions.

**Alacrity. Grudging.**

**Sincerity. Hypocrisie.**
*Voetius. Theol.* P. 2. D. 32.
Bp. Saunders. on 1 King. 21. 29. & Gen. 20. 6.
Mr. Gataker. on Ps. 97. 11
Mr. Sheffield: Treatise.
Mr. Joh. Smith, of Pharisaical Righteousnes.
Dr. Patrick, of Jew. Hyp.
Bp. Andr. Com. 1. ch. 16.

**Diligence. Sloth.**

**Integrity. Partiality.**
Partial obedience.
Cause of Decay, Chap. 6
Bp. Andr. Com. 1. ch. 17.

**Constancy. Inconstan.**
Mr. Gataker, *Rev.* 2. 30.

The

H h The *Degrees* or Measures of Virtue or Vice, may be distinguished into such as concern things

- *Intellectual*, with respect to the
  - *Object*, or things to be known or believed, whether of greatest necessity and importance.
  - *Subject*, as to the greater or lesser degrees of perswasion **Assurance.** *Doubts, Desertions.*
- *Practical*, relating to
  - *Virtues* or Graces.
    - The *least degree* of Grace.
    - **Growth** in Grace, or declining in it.
    - **Heroical** Virtues, or such as are stiled *Semi-Virtues*, **Imperfect Virtues** as *Tolerance*, *Continence*, *Bashfulness*, or natural Modesty.
  - *Vices* or sin to be treated of more
    - *Generally*, where concerning the **Aggravation** or **Extenuation** of sin.
    - *Specially*, whether the
      - *Greater* sins.
        - **Wilful** and *presumptuous*, against knowledg and deliberation.
        - The **Sin against the Holy Ghost.**
      - *Lesser* sins. **Infirmities**, from ignorance or sudden surprizal.

Degrees

**Degrees of Virtue.**
*Crellius. Eth. Chr.* Lib. 2. Cap. 6.

**Fundamentals.**
Dr. Hammond. Treatif.
*Voetius. Theol.* P. 2. D. 34.
Mr. Chillingworth againſt Knot.
*Epiſcop. Reſp. ad 10 queſt.*

**Aſſurance. Doubt.**
Mr. Perkins. Tract.
Dr. Sibs: Souls conflict, and Bruiſed Reed.
Mr. Hoard's Souls Miſ.
Mr. Joh. Smith, Chriſtian Conflict.
Mr. Ant. Burgeſs: Spirit Ref. Sect. 1.

**Growth in Grace.**
Dr. Taylor: Saints Prog.
Dr. T. Goodwin: Tract.
Bp. Taylor: Sermons concerning growth in Grace.

**Heroical Virtues.**
*Crell. Eth. Ar.* P. 2. C. 25.

**Imperfect Virtues.**
*Rolyhindus de Virt.* Lib. 6. Sect. 3.
*Crell. Eth. Ar.* P. 2. C. 26.
*Plutarchus de Virioſa Verecundia.*

**Aggravations. Extenu.**
Bp. Reynolds: Sinfulneſs of Sin.
Dr. Tho. Goodwin.

**Preſumpt. ſins. Inſtrm.**
Dr. Hammond: Tract.
Sam. Hoard, of Preſumptuous ſins.
Bp. Saunderſon on Pſal. 19. 13.

**Sin againſt the H. G.**
*Lumbard.* Lib. 2. Caſuiſts
Sebaſtian. Beneficld.
Mr. Baxter.
Mr. Bradſhaw.

The

Ii The *Means* or Helps for our better attainment of these Virtues and Graces, are either

- *External*, respecting
  - *God*, by our imploring the Divine Grace and assistance.
  - *Men*, more
    - *General*, Conversing with **good Company.** Proposing to our selves **good Examples.**
    - *Special*, Having some faithful Monitor, who may watch over us, to mind us of our failings and our duties.
- *Internal*,
  - *Positive*, by our care for several helps,
    - *General*: Frequent **Meditation.** *Consideration.*
    - *Special*, by meditating upon
      - God's Omnipresence and Omniscience.
      - The many great *advantages* and *disadvantages* of *Virtue* and *Vice.*
      - The Necessity and reasonableness of taking **care for our Souls**, above all other things.
      - Our own particular states, to be discovered by frequent **Self-examination.**
  - *Negative*: Vide K k.

**Pains in Relig.**
*Reynaudus Diſc. Moral.* Diſt. 3. Q. 1. Art. 6.
Diſt. 4. Q. 2. Art. 4, & 7.
Bp. Taylor: Rules of Holy Living.

**Good Company.**

**Good Examples.**

**Temptation.**
Bp. Taylor: Exemp. S. 5. D. 3.
Cauſes of decay, C. 3, &c.

**Care of our ſouls.**
Duty of Man. Preface.

**Self-Examination.**
Bp. Taylor: Holy Living ch. 2.

*Nega-*

K k *Negative means*, consisting in a *Caution* against several *Hinderances*, are either

*General.*
- **Beginnings** of sin to be resisted.
- **Temptations** and occasions of sin to be avoided.
- **Small sins** not to be indulged.

*Special*, by our watchfulness against
- **Dispending our time.**
- **Over-much care** and business.
- **Delays** and Procrastination.

Resisting

Resisting Beginnings of sin.

Temptations.
Mr. Capel: tract of temp.
Bp. Tayl. Exemp. Sect. 9.

Not indulging small sins.

Mispending time.
Homily against Idleness.
Vol. 2. 19.
Bp. Taylor: H. Liv. c. 1.

Over-much care and business.
Dr. Hammond: Pract.
Cat. B. 2. S. 5.

Delays.
Bp. Taylor: Danger of late Repentance.

The

L1 The Motives to Virtue and Religion, do concern either

- *Intellectual* Virtue,
  - *Common* to *Natural* and Instituted Religion.
    - The *Perfecting* of the *Understanding*.
    - The Freeing us from the *Mischiefs of Error*.
  - *Proper* to *Instituted* Religion, which doth afford many special advantages of more clear and certain discoveries of the will of God in Scripture.
- *Practical* or Moral, whether such as are to be derived, from the
  - Nature of the things themselves, in respect of their
    - *Possibility*.
    - **Facility**.
    - **Equity**.
    - **Necessity**.
    - **Excellency** and benefit, so much tending to the good of
      - The *Universe*.
      - *Societies*.
      - *Particular persons*. Vide M m.
  - *Promises* of Scripture. N n.

Motives

**Motives** to Relig.
*Raynaudus.* Disc. Moral.
Dist. 3. Q. 1. Art. 6.
Dist. 4. Q. 2. Art. 4.
Q. 3. Art. 7.

**Facility.**
Bp. Taylor's Exemp.
Sect. 13.

**Equity.**

**Necessity.**

**Excellency.**
Mr. Joh. Smith of the Excellency and Noblenes of true Religion.
Causes of Decay, Ch. 1.

Mm The *Benefits* accrewing to *particular persons* by Religion, do concern either

- *This life*, with respect to
  - Outward things,
    - The welfare of our *Bodies*, as to the due exercise of our natural functions, and a freedom from pain and sickness. **Health.**
    - Our *Estates* and Possessions, as to their sufficiency for our Occasions and Conveniences, according to that rank and station wherein we are placed. **Riches.** *Wealth. Poverty.*
    - Our *Names*, as to that esteem which we have amongst good men. **Honour.** *Reputation.*
    - The *suitableness* of the things which we have or do, and that satisfaction we receive by them. **Pleasure.**
    - A freedom from *Dangers*, Mischiefs, and Trouble. *Peace.* **Safety. Quiet.**
  - Inward satisfaction of mind in our Conditions. **Contentation.**
- *The life to come*, as to such a kind and degree of happiness, in a **future state**, as the Light of Nature is able to acquaint us with, and assure us of.

**Health.**

**Riches.**

**Honour.**

**Pleasure.**
*Cyrillus.* Eth. Arist. P. 3.

**Safety.**

**Quiet.**

**Contentation.**

**Future Fate,**
Dr. Windet, *de Vita Functorum statu.*

Nn The *Motives* to Religion from the **Promises** of Scripture, do concern either

- *This Life*,
  - All outward things, so far as they may be good for us.
  - **Peace** and joy **of Conscience.**
  - **Assistance of the Divine Spirit.**
  - **Liberty** from
    - The *Law*,
      - *Ceremonial.*
      - *Moral*, as to the Rigor of it.
    - *Sin*, in respect of its dominion.
- The *Life to come.*
  - *Freedom from* the greatest *Loss* and *Pain.*
  - *Possession* of the *greatest Happiness* in the Beatifical Vision.

**Promises**

Promises of Script.
Mr. Edw. Leigh.
Dr. Spurstowe.

Peace of Conscience.

Assist. of Gods Spirit.

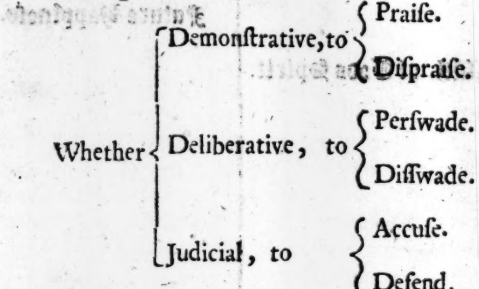
Liberty.
Geo. Downham.
Bp. Saunderl. 1 Pet. 2. 16.

Future Happiness.

I Will not undertake to justifie this *Analysis* in every particular, as if it were in no respect defective: But as it is, it may serve for instance and direction to others, in the finding out a better. The several particulars may be used as Common-place-heads, unto which to refer the Collections of our reading.

Now (I say) when a Minister hath thus distinctly passed over the Substance of Divinity under such Heads as these, it will be very easie for him afterwards to enlarge himself upon any particular Subject or Text, with natural pertinent matter.

There are some other Helps of invention, to which the Art of *Rhetorick* does direct, according to the Subject we are to handle




For each of which, there are several *Topicks*, but 'tis supposed that every Minister is acquainted with those things in his preparatory studies; and therefore I forbear any further mention of them.

Thus

Thus much of the two first Helps unto the Gift of Preaching,

{ Method.
{ Matter.

## SECT. V.

### *Concerning Expression.*

THE third and last to be insisted upon, is concerning *Expression*; in which there are two things considerable:

{ Phrase.
{ Elocution.

The *Phrase* should be plain, full, wholesome, affectionate.

1. It must be plain and natural, not being darkned with the affectation of *Scholastical* harshness, or *Rhetorical* flourishes. Obscurity in the Discourse, is an Argument of Ignorance in the mind. The greatest learning is to be seen in the greatest plainness. The more clearly we understand any thing our selves, the more easily can we expound it to others. When the notion it self is good, the best way to set it off, is in the most obvious plain expression. St. *Paul* does often glory in this, that his preaching *was not in wis-*

1 Cor. 1. 17. c. 2. 1, 4 1 Thes. 2. 4 Non quærit æger medicum eloquentem, sed sanantem. Sen. Epist. 6.

*dom of words, or excellency of speech, not with inticing words of mans wisdom, not as pleasing men, but God, who trieth the heart.* A Minister should speak *as the Oracles of God*, 1 Pet. 4. 11. And it will not become the Majesty of a Divine Ambassage, to be garnished out with flaunting affected Eloquence. How unsuitable is it to the expectation of a hungry Soul, who comes unto this Ordinance with a desire of spiritual comfort and instruction, and there to hear only a starched speech, full of puerile worded Rhetorick? How properly may such a deceived hearer take up that

Ep. 49. Ep. 21. of *Seneca*, *Quid mihi lusoria ista proponis? Non, est jocandi locus, ad miseros vocatus es, opem te laturum naufragis, captis, ægris, intentæ securi subjectum præstantibus caput, quo diverteris? quid agis?* 'Tis a sign of low thoughts and designs, when a man's chief study is about the polishing of his phrase and words. *Cujus cuique orationem vides politam & solicitam, scito animum in pusillis occupatum.*

2. It must be *full*, without empty and needless Tautologies, which are to be avoided in every *solid* business, much more in *sacred*. Our expressions should be so close, that they may not be obscure, and so plain, that they may not seem vain and tedious. To deliver things in a crude confused manner, without digesting of them by a previous meditation, will nauseate the hearers, and is as improper for the edification of the mind, as raw meat is for the nourishment of the body.

1 Tim. 6. 3. 2 Tim. 1. 13 3. It must be *sound* and *wholesome*, not tainted with any erroneous corrupt Doctrine, or the affe-

ctation

ctation of novelty. Falſe opinions do many times insinuate themſelves by the uſe of ſuſpicious phraſes. And 'tis a dangerous fault, when men cannot content themſelves with *the wholeſome form of ſound words*, but do altogether affect new light, and new language, which may in time deſtroy practical Godlineſs, and the power of Religion. Tit. 2. 7. 1 Tim. 6. 20. κενοφωνίας καὶ ἀντιθέσεις.

4. It muſt be *affectionate* and cordial, as proceeding from the heart, and an experimental acquaintance with thoſe truths which we deliver; *Quod procedit e corde, redit in cor.* 'Tis a hard matter to affect others with what we are not firſt affected our ſelves. *Præcipuum ad perſuadendum eſt amare quod ſuades: Amanti pectus ipſum ſuggerit orationis ardorem.* 'Tis ſaid of *John* the Baptiſt, that *he was a burning and ſhining light: Ardere prius eſt, lucere poſterius; ardor mentis eſt, lux doctrinæ.* This is to ſpeak in the evidence and demonſtration of the Spirit and Power. There is a common relation to this purpoſe of divers learned men, who having a great while with much argument and ſtrength of reaſon contended with another about perſwading him to be baptized; he being learned alſo, could ſtill evade all their Arguments: At length a grave pious man amongſt them, of no note for Learning, ſtands up and beſpeaks him with ſome down-right affectionate expreſſions, which wrought ſo effectually upon the other, that he preſently ſubmitted; yeelding this reaſon, *Donec audiebam rationes humanas, humanis rationibus repugnabam; caterùm ſimul atque audivi Spiritum loquentem, ceſſi Spiritui.* And 'tis ſtoried of *Junius*, before his

his Converſion, that meeting once with a Countrey-man as he was in a journey, and falling into diſcourſe with him about divers points of Religion, he obſerved the plain Fellow to talk ſo experimentally, with ſo much heartineſs and affection, as made him firſt begin to think, that ſure there was ſomething more in thoſe truths than his notional human learning had yet diſcovered; which occaſioned his more ſerious enquiry into them, and afterwards his Converſion. Such great power is there in theſe cordial expreſſions.

As for the manner of compoſing Sermons, It will not be convenient for one that is a conſtant Preacher, to pen all his Diſcourſes, or to tye himſelf unto phraſes; when we have the matter and notion well digeſted, the expreſſions of it will eaſily follow; whereas to be confined unto particular words, beſides the great oppreſſion of the memory, will likewiſe much prejudice the operations of the underſtanding and affections; the judgment will be much weakned, and the affections dulled, when the memory is over-much burdened and vexed. A man cannot ordinarily be ſo much affected himſelf (and conſequently, he cannot ſo eaſily affect others) with things that he ſpeaks by rote, as when he takes ſome liberty to proſecute a matter according to his more *immediate* apprehenſions of it, by which many particulars may be ſuggeſted, that were not before thought of, when he doth expatiate upon any Subject, according to the workings of his own affections, and the various alterations that may appear in the Auditory. And then beſides, this liberty will breed a *παῤῥησία*, ſuch

such a fitting confidence, as should be in that Orator who is to have a power over the affections of others, which such an one is scarce capable, who shall so servilely tye himself to particular words and expressions, from which he dares not vary, for fear of being out.

But a man cannot expect a *good habit* of preaching thus, without much study and experience. Young beginners should use themselves to a more exact and elaborate way; when a good stile and expression is first learned by penning, it will afterwards be more easily retained in discoursing.

In the elocution, there are two extremities to be avoided, too much { Boldness. / Fear.

1. Against too much *rashness* and *boldness*, consider the special Presence of God and Angels, the solemn dignity of those sacred Mysteries with which we are intrusted, the weighty business of saving souls. And, *who can be sufficient for these things*? It was an usual saying of *Luther*, *Etsi jam senex, & in concionando exercitus sum, tamen timeo quoties suggestum conscendo.* And he found by experience, that when he was most distrustful of his own preparations, then were his labours accompanied with some special blessing and efficacy: and on the other side, when he was most confident, then he failed most. 1 Cor. 2. 16.

2. Against too much *fear*; Consider, it does not become the business we are about; we should

Act. 4.29. should *speak the word with boldness*; God has promised his assistance, *that his strength shall appear in our weakness*. It does not become the *dignity* or excellency of our Calling, we are the *Angels*, the Ambassadors of God, *his servants*, his *fellow-workers*. And besides, this timerousness in the Speaker, will much hinder the efficacy and power of the Word on the Hearers. In brief, the most proper manner of elocution, is with modesty and gravity, which will best suit with our Calling and Business.

To conclude; The observation of these Helps and Directions, together with frequent diligent practice, will (as far as Art can effect) quickly produce a good habit, and by consequence a facility.

1 Cor. 15.

FINIS.

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